The LUTHERAN

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GROUNDBREAKING, 1955 STYLE

New Mexico pastor uses excavating machine

37, No. 24

MARCH 16, 1955

Across To God

DURING LENT THE PASTOR preached a sermon in which he likened Jesus to bridge between us and God. "You must go on a bridge trusting it will carry y across," he said. "So it is with Jesus. The only way you will know how safely way will carry you to God is to trust and follow him."

After the service Bobby commented, "I liked what the minister said about Je being a bridge between us and God. I'll never forget that."

"So did I," Harold agreed. "It made me think of the boy we read about in paper. He was on a bridge and was trying to catch pigeons. He kept taking chanc climbing along the railing. All at once he went too far, fell in, and was lost in river."

BOBBY LOOKED PUZZLED. He obviously didn't get the point. "But he would gotten safe across if he wasn't doing a lot of things he shouldn't have been doing the bridge," he pointed out.

"Sure," Harold replied. "A lot of people get on the bridge, join the church, co to church . . . but like that boy they take one chance after another doing things Je doesn't want. And they never get across to God."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., the Rev. Ernest J. Hoh, Litt.D., Donald Forsythe, John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, Litt.D., the Rev. Pau Valentiner
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COVER PICTURE. The Rev. Leeland C. Soker manned a dragline dredge during groundbreaking ceremonies for chapel and church school building of St. Paul's Church, Albuquerque, on Jan. 30. With him is J. P. McBurney, building committee chairman. For other picture, see page 37.

THE CHURCH IN THE NEWS

Roman Catholics try evangelism

"We must abandon the old passive method of waiting for inquirers to come to us and, instead, must go to them," the Rev. John A. O'Brien told Roman Catholics this month. Protestants, who ring doorbells in vigorous evangelism campaigns, are far ahead of Roman Catholics in gathering in unchurched Americans.

"Except for the national advertisements run by the Knights of Columbus and their courses of instruction by mail, we have been doing precious little," said Father O'Brien in *America*. He estimated that Roman Catholic converts in the U.S. each year are fewer than 120,000. This number is smaller, he said, than "the number slipping away from the practice of their faith."

The O'Brien evangelism campaign, called "Crusade for Souls," was tried in San Diego in 1952. For the first time in America, "Catholic men and women called at virtually every home in an entire diocese to invite the families to Catholic services and to religious information forums," Father O'Brien reported. There were 3,028 converts in the diocese that year. Crusades were later attempted in Raleigh, North Carolina, and Wheeling, West Virginia. Most recent venture is in St. Louis.

Crusades should be conducted twice a year in every diocese, Father O'Brien proposed.

United Lutherans plan

United Lutherans decided at the Toronto convention last October to try evangelism on a big scale in 1956 and '57. A $528,000 budget was voted. The U.S. and Canada have been mapped into eight regions. A full-time director is be secured in each region for the tw year period.

Last month a 15-member administr tive committee, selected by the ULC Board of Social Missions, held its fi meeting to plan the program. Dr. Robe W. Stackel, Pittsburgh, was named cha man. Directors are scheduled to beg work Nov. 1.

Evangelists play with Rome police

A metal sign, "CHIESA DI CHRIST (Church of Christ) was annoying to t police department in Rome. Texas eva gelists put up the sign on the wall of the meeting-place, not far from the Vatica Police tore it down.

Evangelists made a cardboard sig hung by ropes from the top of the buil ing. Police called the firemen who we up an extension ladder to get the ne sign. As they got near it, the evangeli pulled the sign out of reach.

Police had been campaigning for year to keep signs off the Church Christ. A Roman court ruled on Jan. that removal of the church sign is illeg Cline Paden, one of the Texas eva gelists, said "we thought we could p our sign back when the court told us th was our right. But when I showed t judgment to the police today, they sa they had different orders."

Gerald Paden and Signora Pollipo wife of an Italian Church of Chr preacher, were arrested Mar. 3. Bo were released in a few hours.

"Luther" goes around the world

In Scotland last month Luther talk English. "Here I stand," audiences hea him say in movie theaters in Glasgo and Edinburgh. In Austria Luther talk

MacGinnis Is "Star of the Month" in Helsinki
"Luther" came to Finland

man. *"Hier stehe ich,"* he said in nna. Whichever language he spoke, vds came.

Attendance increased each week in th Ireland, where 20,000 in Belfast the *Luther* film the first week, 31,000 second, and 36,000 the third. Results e equally good in the Netherlands re the picture was shown seven weeks Amsterdam, six weeks in The Hague, weeks in Rotterdam.

The London opening had been long yed, but "excellent business" was re- ed in Liverpool where *Luther* set- down in the Scala Theater for a long Prominent members of Finland's ernment were present for the first wing in Helsinki. Finland's leading magazine chose Niall MacGinnis as "star of the month" for his portrayal Luther. The chancellor of Austria, us Raab, attended the *Luther* pre- re in Vienna on Feb. 11.

irst city in India to see *Luther* was cutta. At least a dozen other Indian s are on the schedule.

mong cities not likely to see the pic- are Rome, Madrid, Moscow.

New York, Moscow chase churchmen

A Russian archbishop came to New York in late December. Archbishop Boris had been sent to direct the affairs of a small number of American churches which recognize the authority of the Moscow Patriarchate of the Russian Orthodox Church. The U.S. State Department granted Archbishop Boris only a 60-day visitor's visa. On Feb. 28 he had to go back to Moscow.

To make things even, the only American Roman Catholic priest in Russia, the Rev. George Bissonnette, got orders on March 2 to leave Moscow by the end of the week. Father Bissonnette was stationed in Russia to minister to Roman Catholics on the American embassy staff.

U.S. officials said there is no comparison between the cases of Archbishop Boris and Father Bissonnette. The priest was sent as chaplain of the foreign colony in Moscow. The archbishop came to America to deal with U.S. citizens of Russian Orthodox faith.

The State Department suggested that if Russian churchmen are to be permitted to come to the United States,

American churchmen should be allowed to visit Russia. Lutherans of America, for example, might be allowed to send a delegation to Lutherans of Latvia and Estonia which are now part of the Soviet Union.

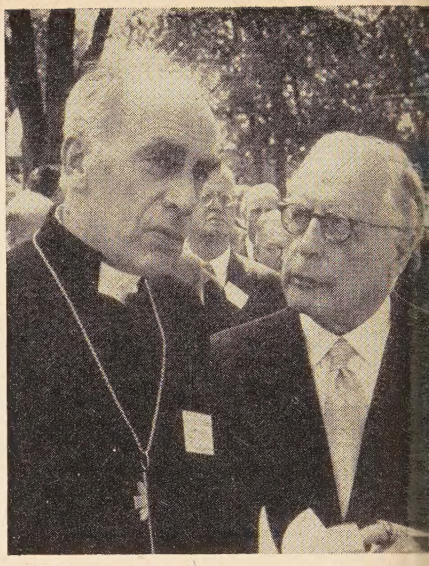
Don't count out the Swedes

Dr. Hans Bolweski asked blunt questions which other people had hesitated to ask. "Can the Church of Sweden still be considered as belonging to the Lutheran world?" he inquired.

Some leaders in the Church of Sweden, especially Archbishop Yngve Brilioth, have indicated a feeling of closer kinship toward the Church of England than toward Lutheran churches of Europe and America. They have been conspicuously lacking in interest in the Lutheran World Federation. Dr. Bolweski asked whether the recent Swedish high-church trend in liturgy and in the doctrine of the church betrays "a leaning toward Anglican views rather than the corresponding tendencies in the Lutheran churches?"

Dr. Bolweski is director of the department of information of the Lutheran World Federation. He was in Stockholm for the consecration of a new bishop, Helge Ljungberg. A bishop of the Church of England had shared in the laying-on-of-hands ceremony, but a bishop of the Church of Norway had not.

"It must be due to a private decision by the bishop in question," replied Archbishop Brilioth, "or simply the fact that the number of assisting bishops was so great that they could not all get near enough." The archbishop said "the Church of Sweden has never left the Lutheran church family." It is true, he said, that "historical development in latter years has brought us into closer relationship than before with the Anglican church brotherhood. However, we have always



"No Change," Says Archbishop
Archbishop Brilioth of Sweden and De mark's Bishop Hans Fuglsang-Damgaa

been careful to point out to our Anglica friends that our relationship with t Church of England must not entail a change whatever in our connection wi the other Lutheran churches."

Buses for parochial school pupils

"Do not allow yourself to be intim dated. Protecting children on the hig ways in no way violates the principle separation of church and state," sa Missouri's three Roman Catholic bis ops. They wired this message to all mem bers of the state legislature who are co sidering a proposal to grant public fun for bus transportation of parochial scho pupils.

Baptists were equally emphatic on t other side of the question. They sent le ters to 3,500 Missouri ministers and la men urging them to take "immediate a tion" against the bus bill.

Bishops of Ohio's six Roman Cathol dioceses made a plea for tax-supporte

service for parochial school pupils. avel on the public highways," they , "is not in itself a function of the cational authorities of the state, but exercise of police power to safeguard dren from the hazards of accident and osure to the inclemencies of weather. We appeal to the sense of justice and ent neighborly consideration of our resentatives in the state legislature," bishops said.

C approves Eisenhower policy

A telegram to President Dwight Eisenver commending his "mood of modeon" in dealing with China was sent the National Council of Churches owing a meeting of its general board month. The president's appeal to the erican people for "the courage to be ent," said the NCC, "reflects a mood noderation which does credit to your n office.

"This appeal suggests the course our nation should follow in its search for peace in Asia and throughout the world," said the NCC.

"We commend you for your steadfast support of the United Nations, and for your efforts to achieve through this organization a cease fire in the Formosa Strait.

"We earnestly hope such action as will be taken by our government respecting this issue will be of a kind calculated to insure the continuing good will and cooperation of our friends and allies."

Doesn't like radio, TV programs

Dr. Liston Pope, dean of Yale Divinity School, had been checking up on television and radio programs sponsored by church groups. He thinks they are terrible, he told the National Council of Churches broadcasting and films commission this month.

MEN CAN BE NURSERY SCHOOL TEACHERS

nen teach the youngest pupils in most American church schools but three men Miami decided they'd like the assignment. So far they are getting along well

PALM SUNDAY SERVICE ON TV

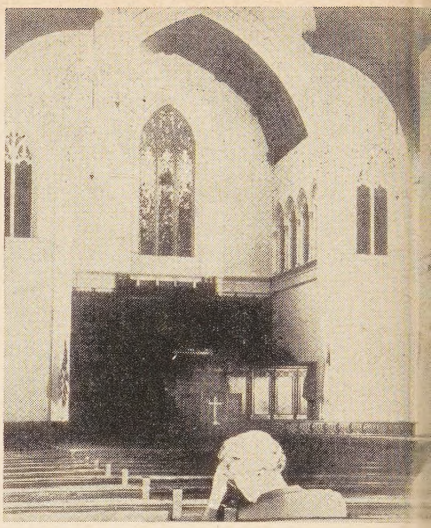
A Palm Sunday confirmation in Tabernacle Lutheran Church, Philadelphia, will be shown on a coast-to-coast NBC telecast at 11 o'clock April 3. The hour-long service will be televised by WPTZ.

"I would not have believed that anything could be stickier than some of the soap operas," he said, "but religion has outdone even Lever Brothers." Some of the "little family dramas" (Dr. Pope mentioned "This Is Your Life") "depict no family discoverable or desirable . . . Perhaps the most charitable thing to say about some of the religious skits is that they are unintentionally fantastic."

The professor whacked the "peace of mind" programs such as "What's Your Trouble?" and "The Art of Living." He said "it is not likely that a few psychological gimmicks or changes of attitude will resolve tensions that are really significant." He said "innumerable people have been helped by patent medicines," but wondered "when we shall have some programs that will take the focus off man and his petty neuroses and tell us again the message that once had the power to remake the whole world." He asked, "When shall we be led again by the Christian religion to Gethsemane rather than to a psychiatrist's couch?"

Dr. Pope was equally rough with fundamentalists' broadcasts ("an evangelical jargon surviving from the mass revivals of the last century") and the brotherhood-of-man programs ("a prostitution of the Christian faith").

One program is all right, said Dr. Pope —National Radio Pulpit. "It does not promise you a song in your heart and a shot in the arm if you will listen to it," he said.



ONE WOMAN IN CHURCH

Twenty-four members of First Methodi Church, Hollywood, prayed an hou apiece in the round-the-clock chain o prayer which Methodists will continu throughout 1955. Each of 62 churche in the Los Angeles district is taking it turn in the chain of prayer for one da

Peale gets a sponsor

Doeskin Products, makers of facia tissues, will sponsor a Norman Vincen Peale ten-minute question-and-answe program to be broadcast by NBC. Th program goes on the air April 4 at 10:0 A.M. five days a week.

It is not a religious program, said NBC Emanuel Katz, president of Doeski Products, said his company is droppin a morning television comedy show so i can take on the Peale questions-and-an swers. This will be the first of Dr. Peale' programs to have a commercial sponso His "Art of Living" (radio) and "What' Your Trouble?" (TV) are sponsored b the National Council of Churches.

Dr. Peale is the minister of the Marbl Collegiate Church in New York City.

herans saved from Red problem

For 113 years Lutherans from Amer- had been missionaries in the Andhra a of India. A large church (242,000 mbers) has been established—the dhra Evangelical Lutheran Church—ch became self-governing in 1927.

This month United Lutheran foreign sion leaders waited tensely for elec- returns as citizens of Andhra State ed for members of their parliament. nmunists had 45 seats in the parlia- nt before the election, only one less n the Congress party (Prime Minister nru's group). Communists claimed would win control in this election. Nearly 90 per cent of the eligible ers went to the polls. They gave the nmunists a stunning defeat.

American missionaries had carefully ained from taking sides in the Indian tion. But they were grateful things ied out as they did.

mons to preach in England

Nine British preachers will come to the U.S. this summer, in exchange for 11 American preachers going to Britain. The summer exchange is an annual event, begun in 1927.

Among Americans chosen this year is the Rev. John G. Simmons, pastor of St. Matthew's (United Lutheran) Church in North Hollywood. In 1949 Mr. Simmons took time off from his preaching to seek election as mayor of Minneapolis (and came close to winning).

REV. JOHN G. SIMMONS
England instead of Minneapolis

Graham encouraged in New York

Billy Graham, America's firebrand evangelist, was on his way to Scotland this week to open a six-weeks' revival in Glasgow on March 21 (with eight weeks in London after that). As a farewell-to-America before his European journey, Dr. Graham tried out New York City which he said is "a greater challenge than any other city." He booked a one-night revival in New York's Madison Square Garden.

The result: the 22,000-seat auditorium was packed 15 minutes before time for the program to begin. Traffic had to be detoured from all main streets around the Garden.

A revival in New York, said Dr. Graham, is a "frightening and terrifying" prospect. "I'm not sure we have the experience to come to New York. It's more of a foreign city to me than London." If there is sufficient demand, a New York revival might be attempted in 1957 or '58.

And so forth

The Baltimore YMCA was swamped with phone calls—120 to 130 an hour—after beginning "an inspirational thought for the day" service. Anyone dialing the "Y" number can hear an inspiring word, such as: "Hello. We're glad you called. This is the day the Lord hath made. We will rejoice and be glad in it . . ."

World News Notes

Russians want more children

On one thing Communist leaders see eye-to-eye with the Roman Catholic Church. They want an unrestricted birth rate. The Russian government, reported William Randolph Hearst, Jr. after a lengthy visit to the Soviet Union, "wants to double the population." Women are urged to marry young and produce large families. Families are urged to migrate to the prairie lands of Central Asia.

To simplify problems for women factory workers nurseries are provided in the factories. A mother, after a modest leave of absence for maternity, can come back to work and bring her baby with her. She gets time off during the day to care for the child.

Laws have been tightened to make divorce extremely difficult. According to Soviet law (since 1944) a marriage may be dissolved only when it interferes "with the creation of normal conditions for living together and bringing up children."

Russians want husbands and wives to stay together, produce children, and fill the vast uninhabited areas of Asia where a new civilization is being shaped.

Norwegian housewives get help

If a Norwegian mother or her children get sick, a call can be put in for a trained worker who will come to the house and take care of things. The housewife relief service is established in 596 of Norway's 746 municipalities, and will eventually be extended to all. It is organized under the government's social affairs department.

All types of homes are aided, whether rich, poor, or middle class. For those who cannot pay, the service is free. To those who can afford payment, the cost runs to about a dollar a day. As a rule, the trained helper remains about th weeks.

Relief workers must have at least f years of practical experience in ev phase of housework, one year of wh must have been put in with young ch dren. Two training schools for su work exist and ask no tuition fees.

The relief workers are municipal s vants, with fixed salaries, in addition which they receive free room and boa travel compensation, and an allowa for clothing. They work 48 hours week. If overtime is necessary, they paid for it at an increase of some 25 cent above the regular wage.

The service has proved to be such boon that the demand exceeds the nu ber of workers available. There are n 1,400 in the service, but 3,000 could used. As soon as the need for the re workers has been met, it is planned extend the household aid to the aged, a to housewives needing a vacation aw from home and children, as well as widowed or divorced working wom with young children who can't be l alone.

Comic books are expensive

Comic books cost a dime, but the to bill in the U.S. is about $100 millio year. That's four times as much as annual book-purchasing budgets of the public libraries, says Prof. Samuel May of the University of California.

More money is spent on comics th on textbooks in all grade schools a high schools. The comics are read only by children. Twenty-five per c of adult high school graduates, 16 cent of adult college graduates, and per cent of the schoolteachers also r comics, the professor discovered.

REFUGEE ACT AMENDMENTS

RCH LEADERS have been complain-erly that the Refugee Relief Act, in 1953 as a great humanitarian e, has brought in only a few ref- Many provisions of the law were ve and unworkable. Administra- the law was slow in getting under ith first attention given to people latives in this country. In the first operation, only a trickle of refu- rived in the U.S.

nt developments have been more ging. The State Department office ible for administering the Act has d that its staff in Germany and is prepared to handle a large of applications. Refugees are be- to come in greater numbers, and e elapsing between the giving of nd housing assurance and the ac- ival of a refugee family is shrink- acement of these new arrivals, it d, will stimulate the giving of other ces in the same communities.

of all, the way has opened for nent of the Act itself. Congress- ve become sensitive to the barbs cism over the inadequacy of the d may be willing to change some asic flaws.

roduced

BILLS have been offered in the of Representatives to amend the Relief Act. One was introduced ncis E. Walter of Pennsylvania, n of the Immigration Subcom- and one by Emmanuel Celler of ork, chairman of the Judiciary tee.

Walter bill (H.R.1631) raises the m age of eligible orphans from eleven. It avoids the splitting of by permitting dependents of ref- ugees to follow later to join them.

It removes the requirement that jobs offered to refugees must be approved by the U.S. Employment Service, and that housing assurances must be indexed so as to show specific addresses. It waives the rule that refugees must have a valid unexpired passport or other travel document.

Changes proposed by the Celler bill (H.R.3300) are more sweeping. It takes the administration of the Act away from the State Department and sets up a new agency headed by an administrator appointed by the president and approved by the Senate. It permits voluntary agencies as well as individuals to provide assurances for refugees, and to use "blanket assurances."

The Celler bill drops the requirement for clearance of job offers through USES. It eliminates the need for indexing jobs and homes where refugees are placed. It waives the requirement for a certificate of readmission from the country where the visa is issued.

ONE OF THE BIG PROBLEMS that neither bill tackled is the requirement that each refugee must have a documented case history for the past two years. Since recent escapees from behind the Iron Curtain cannot provide such a history, they must remain in the camps for two years. The law should permit the construction of a synthetic record through intelligence sources and through fellow-refugees, still being thorough enough to safeguard our national security.

Having played the role of critic, church leaders now have the chance to support constructive changes in the law. Without such support, it is likely that no changes will be made. —ROBERT E. VAN DEUSEN

PRISON RIOT REVEALS SPARK OF GOODNESS AMID SIN

By REINHOLD NIEBUHR

RECENTLY A JAILBREAK occurred in an old prison in Boston. The circumstances shed considerable light on the complexities of sin and grace in human character; and, incidentally, refuted any doctrine of "total depravity."

The prisoners involved in the break were hardened "lifers," shut up in solitary confinement. They held about five guards as hostages. The problem was to break their resistance without sacrificing the lives of the guards.

Among the appeals made to them was a radioed appeal from the adolescent daughter of the ringleader, who appealed to the father "to do one right thing" in his long life of crime. This appeal was not immediately successful but it proved ultimately to be the shaft of "grace" which penetrated the heart of this desperate man.

After days, the prisoners consented to meet with a committee of citizens under the leadership of the well-known editor of The *Christian Science Monitor*, Mr. Erwin Canham. This committee finally reached an agreement for the capitulation of the prisoners but not before they insisted that Mr. Canham be incarcerated for a moment in a solitary confinement cell in order to test the horror of such incarceration.

THE DESPERATION of solitary confinement in prison was undoubtedly the chief cause of the prison break. This raises the question about the limits of punitive measures in dealing with criminals of all sorts, including hardened criminals. Society has a right to regard its own protection against the criminal as one purpose of punishment.

But every punitive measure must have some regard for the "reclamation" c criminal. It is obviously abortive stead of reclamation it merely pr desperation. These criminals were less and therefore desperate.

They were not however "totall praved." That is proved by the ment which they reached with the zens' committee. Granted that the ment was made possible primarily b failure of their break, it is nevert significant that they exacted a pr from the citizens' committee to wo the remedying of the harsh prison c tions. Here was the motive of co for others and a sense of justice tive in the characters of men wh violated every canon of justice.

THE FINAL indication of the re of grace in even very sinful men w the confession of the ringleader wh so stricken by the appeal and accu of his daughter that he speculated the possibility of being able to do good thing" in donating his eyes decease to some blind person. It w expression of a rather pathetic hop also the revelation of the remna goodness in a very sinful heart.

One need not assume that he c being a criminal through this on pulse. But he had chosen "hope than tragedy" in Editor Canham's p

It is true in more than one sens "we are curiously and wonde made." The issue between grace a is drawn on different levels in dif lives. But there is no righteous l which there is not a measure of si no sinful life in which there does no some point where grace may find ment.

Lent We Climb a Mountain

HN SCHMIDT

These days give us a special opportunity to gain a new outlook on life and a deeper sense of devotion

Y WHEN WE LOOK to Jesus can we to understand either ourselves or Jesus is like a mountain that towers the surrounding countryside. The you climb the farther your eye e. Even from the first plateau you e more than the mountain's foot. ith every step your range of vision But if you would see everything ust ascend to the very peak. Then an see everything that was visible and in addition also those things ere hidden from view at the lower

peak of Jesus Christ, to carry on ustration, is Jesus Christ crucified. there you can see everything that seen, know everything that can be about the tragedy and possibility n and about the holiness and love d.

ist crucified—that says that there ething terribly wrong with us. "The of God that taketh away the sin world." An old-fashioned diagno- t a true one. It is obvious enough here is something wrong. That's ur armed forces are in 67 coun- That's why we must lift this stag- burden of taxation. That's why news report brings us word of murder, rape, and other evidences n's inhumanity to man.

n't always clear that these are but oms and that the illness lies deeper. That is why we need the cross to stand as God's tuning-fork in the midst of our human discord. Then we can become aware that the dissonance that hurts comes from our pitiful attempt to wrench ourselves free from God. That is what we thought was freedom, but it proved to be slavery and death.

THE LAMB who was slain on Golgotha was not sacrificed by bad people, by the evil men who skulk in the shadows of civilization. It was an act of the respectable middle class (the Pharisees) and of the financially secure (the Sadducees). They, together with the Romans who were proud of their reputation as defenders of law and order, crucified Jesus.

But when we look at them, we are looking into a mirror. They are people just like ourselves! They're people who thought they could be good enough by themselves and who didn't realize that man has dislocated himself by trying to live life apart from the God who made it. The cross shows us just exactly what that means. It doesn't allow us to keep any illusions about ourselves.

The cure must go deep. Jesus Christ said that anyone who would be his disciple must deny himself. We suck the life-juice out of that idea, especially during Lent. We talk so glibly and so superficially about self-sacrifice—movies or candy or dances, we'll give them up for these seven weeks. An Episcopalian rector was speaking about many who are members of other churches when he

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hmidt is pastor of Indianola Church, bus, Ohio.

commented, "Lent is the time when we Episcopalians hunt around among our sins for a few which we can conveniently give up for forty days."

SINCE SIN IS PUTTING my self—my ego—on my throne, becoming a Christian requires that self be denied, thrust into the background where it belongs. I've got to give up, not only during these days of Lent but for all of life, this utter folly of pretending that "I am the master of my fate; I am the captain of my soul." It isn't true and I dare not pretend that it is. For such pretense is the sin for which the Lamb of God offered himself on the altar of the cross.

In the old temperance play, *Ten Nights in a Barroom*, there was a scene in which the drunken father threw a heavy glass at the bartender. The saloon keeper ducked and the glass fatally injured the little daughter of the drunken man. Sobered by the shock, he cried, "God help me, did my sin do that?" As we stand before the Crucified we too may ask, "God help me, did I do that?" And the answer is "Yes."

However Lent should do more than bring us to such a clear view of ourselves. Its main objective is that we should see the holy love of God that assumed the burden and punishment of our sin.

MEDIEVAL ARTISTS struggled to picture that suffering of their Lord. They drew his tortured features, his crumpled body, his gaping wounds. But through them and beyond them they tried to enable us to see what brush and paint cannot show, the grace of the Son of God. For we do not see the crucified Lord clearly, as we should, if our eyes are filled with sympathetic tears. The scourging, the nails, the rending pain of suspension, the exhausting heat of the sun—these were not the agony of his death. Its agony, and its purpose also, become clear only

THE CROSS
It's always there

when we see that in him was gathere gether all the sin, the guilt and tra of the race that God might strike it d

That is the proof and measure of love of God. He loves sinners, eve the act of their rebellion. He loves t actively, loves them sacrificially. Th no far-off, aloof deity, but one wh volves himself in the tangled evil of lives. He is the good shepherd who never rest if even one of his shee wandering in the wilderness.

THIS IS THE CENTRAL paradox of believer's experience. At the very ment when he sees himself most cl and knows that there is that in him w cancels every attempt at good and will forever block him from the pres of God, at that very moment he sees his love in the Christ and his passi

ng for man to turn from self-de-
on to life eternal. The two are in-
ble in our experience because they
separable on the cross.
order that we may be grasped by
remendous fact and then trans-
d by it, we observe Lent. If we use
portunities, God will become more
o us. If we seek him earnestly in
, the Christ of the cross will prove
f to be the full answer our lives are
seeking.
ving found him, or, better yet, be-
und by him, we will not want to
the privilege of telling the good
to our friends and giving back to
ver something of what he has given
hen people of other countries and
races may share in his love. For
although he does love us, he does not love us alone.

WHY SHOULD we need a special season to think of this Lamb of God? Ought we not to think of him always? A Scottish clergyman tells a story that has the answer. Once, in the home of a friend, he shared in a conversation about spiritual riches. When the evening came to a close the host walked to two paneled doors over the fireplace. He opened them and revealed a fine painting of Christ on the cross. After a few moments of silence, during which both men drank in the message that the artist had set there, the host said quietly, "I could not live with that always before me; but I must know it's there." That's it, exactly.

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WE MAJOR ON MINORS. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials. Harvard still cherishes the indignation with which Dean Briggs would tell of the American tourists he saw in Rome on their first visit there. All around them lay the scenes that whispered of that stirring pageant of ancient greatness, but every morning they settled down in the hotel lobby for a good long morning of bridge. Majoring on minors. Or here, where we know without a doubt that never before has the world been in such danger of perishing for sheer lack of human kindness, yet every season we are asked to see if we in the churches will help in publicizing National Kindness to Animals Week. Majoring in minors. My set of the *Encyclopedia Britannica,* which the brisk salesman assured me was a compendium of about everything worth knowing, has a few pages of a rather casual article on a certain Jesus Christ. But you should see the size and enthusiasm of its articles on Old English Lace, on the arrangements of the bones in prehistoric man. We major in minors. There have been great universities these latter years whose names were a badge, where there simply was not offered anything to speak of in the way of religious or biblical studies, but where you actually could get standard credits for May pole dancing.

It has grown legion and monstrous, the way we have forgotten to deal with first things first, and have devoted our first-rate loyalties to third-rate causes.

—From *The Salty Tang* by FREDERICK B. SPEAKMAN (Revell)

Over Sixty? Then You're Invited!

By RUTH I. SIMON

Lutheran Service Society in Ohio city sponsors progr of fun, social activity and education for "senior citize

THE ONLY REQUIREMENT is that you must be sixty years old or over. If you are, then you are invited to the Day Center for Senior Citizens in Youngstown, Ohio. It matters not what your color or religion may be, or even where you live.

The old stone house set far back from Youngstown's busy Fifth Avenue looks as if it had seen "a heap of living," the friendly, happy kind. The sign on the lawn tells all who pass by that this is headquarters for the Lutheran Service Society of Northeastern Ohio. There are offices upstairs which direct the large social program for this section of Ohio. But it is the homey rooms downstairs which attract the elder men and women.

FROM TEN UNTIL FOUR on Tuesdays, Wednesdays and Thursdays these rooms are open, and become a pleasant place where senior citizens are certain to meet others their same age. Games of parc dominoes, flinch, and pinochle are and exciting. Strains of an old h suggest a sing around the piano. newest magazines invite to a cozy co for reading, while crafts such as jewelry and reed basketry keep fi busy. Often it is fun just to sit back talk with an understanding friend.

Sometimes there is a program wi special entertainer. The Senior Citi themsleves plan these programs u the guidance of Miss Lulu Sachs, time worker and friend.

RECENTLY AN informal program a Ohio, its tradition, history and sc beauty made an afternoon of specia terest. This time no outside speaker needed. Stories from family hist dating back to Indian times, travel t and poetry made a program which

HYMN SING FOR THE SENIORS

The Day Center is a pleasant place to meet friends

enjoy, and in which all had a part.
never have time to think about
anymore," says Mr. Broker. Un-
iend directed him to this interesting
Mr. Broker had been completely
ter his retirement from thirty-five
n the steel mills. Now there aren't
hours in the day for him.
. Crown, who is eighty-five, baked
vn birthday cake to serve to her
friends. She sang as she baked,
ng only long enough to ask God
e her cake presentable to him and
friends.
. Lester came to Youngstown only
ars ago. Since she was eighty-eight
ld it was difficult for her to make
iends. Then she found the center.
gives me the feeling of being at
' she says. "I love it."

DAY CENTER is only a part of the
ting work done by our Lutheran
Society in Youngstown for its
itizens. The shut-ins, often sick and
are not forgotten even if they can-
me to the center. The Friendly
s' Guild makes certain of that.
-five women from twelve Youngs-
hurches belong to this Guild. The
es are American Lutheran, Augus-
ndependent, and United Lutheran.
ng together creates a bond of
By their calls and sympathetic
hip these women bring much of
ppiness of the center right into the
sometimes into the rest homes
stitutions where these people live.
ndly Visitors forget themselves in
vork. Not long ago the Service
proposed a banquet for them in
tion of their service. The reply
phatic, "We'll have it if you'll let
our own way." So the first annual
held last June, was a fellowship
vith no thought of either group or
ual awards.

OLDSTERS AT CAMP
The hours are filled with fun

FRIENDLY, HAPPY HOUSE
Offices upstairs, social rooms downstairs

THE COLORFUL monthly paper, *The Friendly Visitor,* under the editorship of Mrs. Emma Anderson, carries news, art work, announcements, hobby suggestions, poetry and meditations to all the senior citizens on the roll. This means a mailing

list of approximately 800. A special feature of this paper is the monthly birthday and anniversary list. Editors know that there is a thrill for older people in finding their names opposite their special dates.

Local churches are responsible for the monthly Friday afternoon parties. Each church selects its Friday, and plans a party in keeping with the month. April suggested a blossom time party, October an autumn party, while September meant an old-fashioned get-together with even a "thread-the-button relay." The Christmas season brings its own party, and summer time is picnic time. These parties are fun for senior guests and host churches alike.

Senior citizens are never too old to sing, and recently the center organized a Fellowship Chorus, with a director. There are special events also for the hundred or more older men and women who enjoy the center. Outstanding among these was the bus trip through gorgeous autumn coloring to historic Schoenbrunn, the authentic restoration of the first town in Ohio, now a memorial park, and to the nearby old Moravian Christian Indian settlement.

HOBBY SHOWS for oldsters are increasingly popular. Until last year the Lutheran Day Center had its own show, with as many as sixty exhibitors. In May 1954 they combined with the city-wide show in Butler Art Institute. Senior citizens and leaders from the center helped make this show an outstanding success. Often the hobbies surprise one. For instance, there is big Frank Kroll, a former general foreman at a Youngstown factory, now well past eighty. Who would expect that the powerful hands of this man would make the finest of needlework, or exquisite wood carving?

Perhaps the most unusual event in 1954 was the Senior Citizens' C Camps for children and young pe are so common that they rarely ra headline, but when even twenty men women, all of them over sixty, spen August week at an outdoor camp, considered unusual enough to be new

For two years this Senior Citi Camp has been a community pro with the Kiwanis Club giving extra port. Christ Mission Camp on Lef well Road was the chosen spot. U seven-thirty, each day sped on with ture study, fishing parties, organized reation, and a campfire evening prog So filled were the hours that the o'clock rest period was welcome.

THIS LARGE PROGRAM for the s citizens of the Youngstown area wa gun under the former director, the Rev. Roland Weng. He was aided Mrs. Emma Anderson. The program further developed under the leade of the Rev. C. A. Holmquist, who cently accepted a similar position the Lutheran Service Society of We Pennsylvania. In September of last Miss Lulu Sachs began as full- worker in this area. The purpose of work is, "To provide for recreational educational needs for persons sixty y or more that they may be able to tinue their social life with senior citi their own age; to enjoy new experien to recreate or modify their skills and terests according to their years; to alize in the sight of God their wort individuals; to use their leisure time way satisfactory to themselves others."

There is a welcome for all. Appr mately half of the older folks who the center are Lutherans, some of t are Jewish, some are Negroes.

How well this welcome is exten this purpose fulfilled might be illustr

e homespun philosophy of one mem-
f the center whose skin was dark,
hose eyes sparkled with the joy of
. At the moment there was no place for her among the players, but that mattered not at all. "I enjoys seeing them enjoy," she said as she watched the other players.

Their Honeymoon Started on a Bus

By BETTY LAWRENCE

A RURALITE, I often ride the high-
buses. Not long ago I sat back,
ful to be nearing home. The bus
ed and a young couple came
d. That brief moment of their en-
as all I saw of them. Apparently
had just been married. He had on
ite, starched shirt and white bow
His dark hair dipped damply over
orehead. Her red rose corsage was
ge it made her look lopsided.
ey laughed as they came on the bus.
laughed as they fell into the seat
ont of mine. They laughed while
shook rice out of every fold of their
ng.
'e gave them the slip!" she crowed,
and over again.

EY HAD NO BAGGAGE and I could
together only an imagined story.
dpa, up the road, had a car ready
nem. Grandma was loyally guard-
neir luggage.
e curly-headed groom did not talk
but suddenly I overheard him say,
ow I'm not worthy of this!"
en to my utter amazement I heard,
but, honey, you and I know that
died for us. It's our duty to live
ne would approve. There are no two
about it!"
r head was on his shoulder and even
h she said nothing, I knew she was
cord with him.

Their words did not always come back to me above the noise of the bus because they were speaking softly; so I listened unashamedly.

Once I heard her say, "We'll try this system and see if it works. If it doesn't, we'll try another. Tomorrow morning you go to your church, and I'll go to mine. Next Sunday, I'll go to your church with you. The Sunday after that you come with me to mine. Little by little we'll find a way that suits us both. But we'll find it together."

"That's right—we just won't jump into any quick decisions we'll both be sorry for," he said.

WE CAME TO MY STOP and I left the bus. I did not look at the two, for I wanted them to represent, for me, all newly married couples. They may never make the first page, let alone a headline. Imagine a startled public reading a glaring headline: YOUNG COUPLE STARTS HONEYMOON IN JESUS' NAME. Yet these two did start their honeymoon in Jesus' name, publicly, on a bus.

Next morning I told my Sunday school class about the surprising end of my bus ride. When I finished I said, "Let's all bow our heads and each in his own way send this couple that you've never seen, and all others like them, off with a prayer and a blessing."

We did. How about you, too?

PASTORS NEED PRIVATE WIVES

By HERBERT N. GIBNEY

The tendency to train the pastor's wife as a congregatio jill-of-all-trades destroys the chief function of the ho

When a congregation extends a call to a pastor the duties which he is expected to fulfill are carefully listed. But nowhere in any written form are the expectations concerning the pastor's wife recorded by the congregation. The expectations are there, none the less, and they differ even as congregations differ.

For the past dozen years many of our seminaries have been giving courses, formal and informal, about how to be successful as a pastor's wife. Here the expectations of congregations concerning the mistress of the parsonage are gone over with a fine tooth comb until it seems that nothing is omitted.

The young girl who has pledged herself to marry an embryo minister has done so for one main reason—because she loves him. That she be a sincere and faithful Christian is a prime requisite. But where do we find justification for asking her also to accept a "call" to a church? Why do we feel that she alone of all the women of the congregation should be "willing and able to participate in every phase of church life—from singing in the choir to teaching in the Sunday school and to counseling the women of the church," as was stated recently in The Lutheran by the wife of a seminary dean?

The late Dr. Paul J. Hoh, former Philadelphia Seminary president, was one the first to inaugurate brief sessions the guidance of pastors' wives-to-be. opening statement to these young wo went like this: "A pastor's wife is firs all to be a good wife to the pastor an good mother of their children. She sho not be expected to do any more in life of the congregation than any o woman member of the congregation."

There are some pastors' wives, other women, who are endowed with s cial leadership ability. They will w to use this gift in a humble fashion. what of the average pastor's wife sincerely wants to be a good wife mother and also a good Christian m ber of a congregation? Need she that she falls short if she does not t the lead in the hundred and one aff of the church in which its women m bers are involved?

If the pastor's wife has a fine s ing voice and wishes to sing in the chu choir, by all means she should use talents in this way. Yet there should no feeling that every minister's ought to grace the choir loft. In m instances the pastor's wife knows, cause of her position, most of the in workings of the life of the congregat Often this puts her in an unenviable p tion. Perhaps she needs the weekly p lege of worshiping from a church p away from the spotlight, even more t some of her sisters in the church.

The Rev. Mr. Gibney is pastor of Epiphany Church, Hempstead, New York.

SEMINARIAN REHEARSES SERMON
Are wives the best critics?

any a capable woman in a church
ty has never come to the fore as an
er because in that congregation the
or's wife has been the president from
immemorial. If fewer ministers'
s held positions of authority in the
r work of the church there would be
eed for training them in how to wield
vel. The church would benefit by
fine leadership from the many other
en who make up its membership.
ne pastor's wife is not necessarily his
critic nor is she called to be an au-
ty as a counselor, a theologian, or
urch architect. Certainly every pas-
wife ought to welcome opportunities
e better informed about all of the
s of the church's life. Courses which
this information are to be encour-
She will be a better helpmeet for
minister-husband by being able to
ss these matters with him, but she
d not wish to take his place as the
ual leader of the flock.

SOMETIMES SUNDAY SCHOOL staffs feel that a minister's wife is the cure-all for any troublesome class in any department. But no degrees in Christian education are conferred upon her during the wedding ceremony, nor is she necessarily endowed with the capabilities of a child psychologist. Most pastors' wives will want to teach in the Sunday school and should, although there are times in the life of the parsonage family when other duties of a family nature make this impossible as they do for other women. She should have the privilege, as should other Sunday school teachers, of selecting the age group where she feels she will be most useful in teaching.

In one of our congregations—a fairly large parish—the minister's wife is a member of the Ladies' Aid, the Women's Missionary Society, the Mr. and Mrs. Club, the Young Adults, the Sunday-school staff, the Altar Guild and an advisor to the Luther League. No other woman member of the parish is a member of all these organizations and no pastor would seek to encourage any woman to spread herself so thin in numerous activities. Yet some congregations expect this of the pastor's wife—and expect her to carry on all of the normal duties of a wife and a mother as well.

THE ADVENTURES of PKs, or preachers' kids, are legend. All sons and daughters of ministers are neither hellions nor angels. Many children of the parsonage, however, are relegated to the backseat because both father and mother are so busy in the affairs of the congregation. The pastor may expound from the pulpit about the evils of "door-key children" who are left to shift for themselves while mother works or is a socialite. Yet often his own children fall into the same category. When young they are left alone in the parsonage at night while mother is at

a meeting at church or else an undue financial strain to secure baby-sitters is placed upon the parsonage couple. Meals sometimes are catch-as-catch-can affairs as mother breezes home late from Ladies' Aid or slips out early for the evening meeting.

ONE PASTOR was about to go out of the parsonage one afternoon leaving his son, who was ill, lying on the sofa. The lad asked his father where he was going. The reply was, "I'm going to visit the sick members of our church."

The boy looked up with wistful eyes into the face of his father and said, "Daddy, am I a member of the church?" Many pastors will admit that because of time-consuming parish duties, their families are neglected. At least the mother should be free to make up some of the deficiencies.

Some pastors keep records of the number of hours they spend in their m isterial duties. Conservative estima run from 60 to 75 hours per week. regular day off each week is unkno in most ministers' lives. They do even have the protection which m doctors enjoy today of a telephone- swering service. The pastor's wife, exc in the relatively few cases where th is a church secretary, answers the ph in his absence. When he is at home is expected to come to the phone at times, no matter what the nature of call. It is a strenuous life, the minis yet it is entered into joyfully and gra fully by most pastors.

HOWEVER, because of this the pa needs a wife who can be a real hel him, not so much as a parish leader, as one whom he can lean upon for companionship in those hours which t can have together. The pastor is c

SHOULD WIVES SHARE WHILE STUDENTS PREPARE?

Some congregations expect the pastor's wife to be a member of every organizati

y giving of himself to people and than a few times "taking it" from e, too. He needs a wife who is not urdened with parish duties and who can give him the love, companion- and burden-sharing of a true part- marriage.

Let the pastor's wife be first and foremost the pastor's wife and the mother of their children. Let her take her rightful parish responsibilities like any other Christian woman in the congregation. Don't expect her to be a superwoman and a second pastor.

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FAITHFULNESS IS EXPECTED equally of the husband and of the wife. The best, the most stable, the most satisfying kind of marriage is that in which the couple think of their intimate life together as a secluded walled garden where no one else ever comes—a little private kingdom, apart from the rush and roar of the world's life, in which they can enjoy the full and free expression of their mutual love and be refreshed and renewed. To allow an interloper to break into that garden, or a usurper to invade that kingdom, would be to threaten the very heart of the marriage with grave danger and even with destruction.

WOMEN HAVE TOO OFTEN been discouraged by the way in which their task as homemakers has been undervalued. It is in fact the most important work of all, since not much of the rest of the world's work would continue to be done for long if home life ceased.

—From *Whom God Hath Joined* by DAVID R. MACE (Westminster)

ME HYMNS ARE FORBIDDEN

DAVID MILLER

Three-quarters of those in our hymnal are frozen assets. A wealth of good music is just waiting to be discovered

USED HYMNS are the frozen assets e church. There is no market in the ge church for about 75 per cent e hymns in its hymnal. What busi- an would be satisfied with no outlet hree-fourths of his products? Yet hes are willing to invest in hymnals re content to allow the major part e investment to remain frozen assets. an enterprising merchant fails to sell a product, he immediately begins to create a demand for it. A successful plan of promotion and skillful selling will transfer the frozen assets into profits.

MINISTERS AND CHURCH musicians occasionally venture into the unused portion of the hymnal and select a new hymn. Such a radical attempt to sell a new hymn to an unsuspecting congregation may set off a major revolution. The first stage may be a silent revolt as worshipers sit tight-lipped, and challenge any-

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Rev. Mr. Miller is pastor of St. Mark's h, Van Wert, Ohio.

one to get them to sing. The faithful few who will try anything once may make a feeble effort to sing, but they go about their duty at the pace of a tired snail.

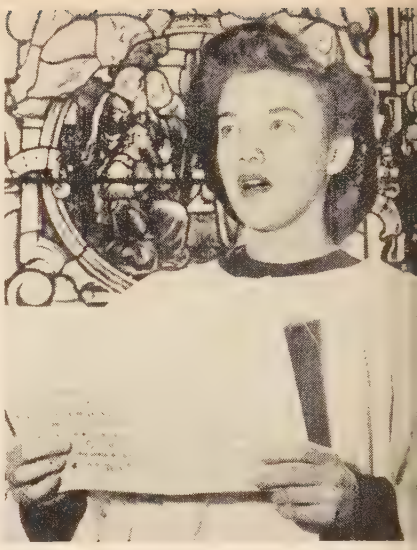
The basic problem still remains. The churches fail to sing a wealth of hymns that would add freshness to worship and enrichment to the doctrinal and devotional life of the congregation. The few hymns that are used may be repeated week after week until they lose their inspirational value. Mechanical and thoughtless use of hymns is a type of formalism that violates the principles of devout, intelligent, meaningful worship.

THE CHURCH should use the same skill and promotion in presenting new hymns that a merchant uses to move frozen assets.

Here is the first requirement: the basic product must be good. When a new hymn is selected, it should be a topnotch hymn that is worthy of being learned. The thought content of the hymn and the musical setting should be in harmony. Both should be of superior quality. The tune should be simple, straightforward, and appealing.

The tendency to call a difficult hymn "good" because it is hard to sing is an idea shared by many amateur musicians —to the detriment of congregational singing. The tendency to call a popular hymn "good" because it is easy also works against lasting values. The utmost care should be exercised in selecting a good, well-balanced hymn that will sing its way into the hearts of the worshipers.

A MINISTER AND A CHOIR director may create a demand for good new hymns. It requires a subtle approach and cannot be accomplished with a sledge-hammer technique. For several weeks before a new hymn is sung by the congregation, the organist should play it as a part of the prelude, or offertory, or even on the



THERE ARE NEW SONGS TO SING

chimes. The choir may sing it instead —or in addition to—an anthem. In ma cases, this would be an improvement the dramatic anthems "performed" some choirs.

A few historical facts about the hy in the bulletin, or told by the pastor, w increase interest in the message of t hymn. When the congregation fina sings the hymn, it no longer seems ne The melody has been heard several tim It has been used in church school w ship either as a prelude, solo, or actua sung by the group. The cold shock o new hymn in congregational worship h been avoided by careful preparation. T preparation is in reality a teaching proc and makes learning interesting.

At least one new hymn a month, tegrated with the church school progra can be an enriching experience. The co gregation may discover that it has a voi What's more, it finds a new way to glor God.

The frozen assets of the church c become liquid. It's all a matter of go judgment and salesmanship.

ty Churches Must Serve "Our People"

ETTY WESTROM

Cowardly retreat from difficult situations hurts everybody, so we're beginning to make a firm stand

URING THE PAST FEW DECADES we grown somewhat accustomed to the of a city Lutheran congregation ing up its hymnbooks and records, rass cross and candlesticks and mak- an exit to the suburbs. The people "Now Thank We All Our God" as key is turned in the lock of a clean contemporary building surrounded mple parking space and ranch houses. verty, shifting population, social dis- ration, the influx of different racial cultural groups—all are very real ulties in the city, and all take their in the life of the city parish. The atic opportunities in the booming rb overshadow the less obvious op- unities of the city. So the congrega- elects to make a fresh beginning in a which just yesterday was somebody's field.

ecause the church meets with quick ess in its new location, many people failed to see the flaw in the success . It has been easy to forget that are people back there in the city— sands of people in dingy, walk-up to whom Christ is a stranger. The is being left to the Roman Catholic rch, to the emotional sects, or to out- out godlessness.

"THE PEOPLE are moving out," is the nation. But are they? The 1950 us revealed that in every region of our nation the central cities are increasing in population. What they actually mean is that "our" people are moving out.

From the day when the Lutheran church followed the Scandinavian and German immigrants to America's farmlands, the church has done a good job of "following its own." Later, when some of the farm boys moved to the industrial areas, the church again followed them, gathering Lutherans into congregations—serving "our people."

The mass exodus to the suburbs is a logical extension of this policy of serving a constituency ("our people") rather than serving a community. The Lutheran church as a whole has not quite caught on to the idea of "stewardship of community."

WHO ARE "OUR PEOPLE"? Does the term imply a name ending in "son," and assured annual income, or a house with two-car garage? Is this God's classification? Is the Lutheran church meant to be a middle-class, white collar, Scandinavian and German church—or can the term "our people" be as inclusive as the biblical concept of "neighbor"? Are not "our people" also the industrial workers, the people of other races, the residents of the blighted areas? Are not "our people" all those for whom Christ died?

There are a number of signs that the Lutheran church is awakening to its community responsibility. Strong voices have been raised on behalf of the church in the city.

At a conference in New York in 1951,

Westrom is a member of the staff of National Lutheran Council's Division of rican Missions.

the Rev. C. P. Rasmussen, then secretary for Urban Church Planning of the National Lutheran Council, said, "We are spending fat sums to win the Negroes in the foreign field, and in America we are spending fabulous sums running away from them."

A National Lutheran Council home missions conference in Detroit, Mich., in 1952 declared: "Lutheran churches, as churches of Jesus Christ, are His creation and not our own, and inclusiveness is of the very nature of the church. No local church has any more right to decide to be racially or culturally exclusive than it has the right to modify or abandon any article of faith."

"OUR URBAN CULTURE has created a low visibility that hampers our vision of service to our brother," says the Rev. Walter Kloetzli, now NLC secretary for Urban Church Planning. "We don't see our brother's need because we don't see our brother."

Mr. Kloetzli believes that four factors involved in this blindness are: specialization of urban work; the impersonal nature of dealings; the high mobility of population; the class segregation in metropolitan centers. The result is estrangement and destruction of community, with

BRIGHT LIGHTS OF THE CITY
But where are the steeples?

OPPORTUNITY OR ESCAPE?
Churches move to rapidly growing suburbs

h urban dweller segregating himself
m those who are different from him-
.

The first step in the deliverance of a
gregation is the searching of its soul,"
. Kloetzli observes. "The leader and
people of a church should ask them-
es, are we truly proclaiming the Gos-
of Christ to all who need him? Are
reaching every segment of our com-
nity?"

n the Urban Church Planning office
Chicago, city churches are given coun-
to help them study their own com-
nities so they may better know how to
e them. But in a number of instances
mmunity-serving efforts are already off
planning boards and in full operation.
e walls of exclusiveness are beginning
topple.

STRIKING EVIDENCE of this fact is fur-
ned by the achievements of such
rches as Advent Lutheran Church, a
mission congregation planted less
n a year ago in a blighted area on Mil-
ukee's South Side. Advent is proof
a city church has a challenge and an
portunity and a future, no matter what
changes in the racial or national back-
unds of its inhabitants.

Or take Luther Memorial Church in
th St. Paul, Minn., which is proving
the message of the Lutheran church
elevant to today's industrial worker.
her Memorial is well known as a la-
ing man's church, serving workers
from the city's packing plants.

And then there is Salem Lutheran Church in Chicago, one of the large number of churches which, in recent years, have become racially inclusive. Salem has adapted itself to a "changing neighborhood," where a large influx of Negro residents has taken place.

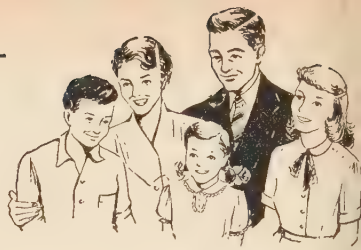
In Detroit, Good Shepherd Church was organized in 1953 as an inter-racial congregation. From its start, it has had Negroes, Indians, Japanese and Chinese in its fold, as well as members of the white race.

"WE DON'T PREACH RACE at Good Shepherd," said the Rev. Richard I. Knudsen pastor. "Nor do we feel particularly virtuous about being inclusive . . . Our aim is a really open church with arms outspread to embrace every poor and un-self-righteous sinner who needs it, regardless of the hue of skin."

Advent—Luther Memorial—Salem—Good Shepherd. What is the common denominator in these city churches? Each finds itself in a different situation, but each is achieving success because it has shown concern and love for the people in the community.

America's cities need the ministry of the Lutheran church. There is work to be done among the factory employees, the slum dwellers, the people of other races. These are people who need the Christian message. These are indeed "our people."

AN OLD NEGRO PREACHER summed it up beautifully when he told his congregation, "There's an election going on every day. The devil's runnin' on one ticket and the Lord's runnin' on the other. And there ain't nobody gonna vote but you!"



BOY PROBLEM

I ROLLED OUT the dough, while Susie waited, cookie cutter in hand. "Shall we make them *all* shamrocks?" she asked.

"Unless you can think of something better. I suppose we could draw high hats on cardboard and cut around them with a knife, but that takes longer."

"I like shamrocks anyhow."

There seemed to be a sort of shuffling at the back door but I paid no attention to it, since I knew the door was unlocked. "What else are you having for the party?"

"Well, it's at lunchtime and the teacher said we'd better have something beside dessert, so Donna's bringing baked potatoes and Weesie's bringing green salad and a lot of people are bringing pitcho ice cream and candy."

"Do you mean pistachio?"

"That's what I said. Hey, who's coming in the front door?" We both listened to the sound of stealthy footsteps. "If that's you, Pete, you can have just one cookie. These are for school."

THERE WAS no answer, even to such a challenge. I laid down the rolling pin and dusted off my hands, calling, "Karen, is that you?" Still no answer. Susie flew to investigate and I followed.

Pete halted, trapped on the stairs and looking defiantly from tear-drenched eyes. His cheeks were smeared, showing where he had tried to wipe away the moisture with dirty hands. The pocket of his jacket was torn and there was a ragged flap waving from the knee of his corduroys. He said nothing and neither did I. Even Susie was silent a momen

Then she broke the spell with an airy "Boys! Fighting again!" And having set tled the matter to her satisfaction, sh flounced back to the kitchen.

"Can you tell me what happened?"

PETE GULPED, tried to speak, faile and fled sobbing to the safety of his room I stood looking after him helplessly Should I follow him and offer him sym pathy? Indeed, could I do that, or woul the angry words collecting in my brai rush out and deluge him?

His good jacket! And the almost ne pants! He couldn't have picked a wors time to get into such a mess, right no when making out our income tax ha made Dan and me conscious of every cen that goes through our hands in the cours of a year! The tax itself is bad enough but not too much to pay for the privileg of being American citizens. The unpleas ant facts about our own stewardshi which making out the forms forces on u are the worst. How two adults and thre children can go through that much mone is amazing. And the thing that reall horrifies us is that when we added up ou contributions to church and charities the came to less than we thought.

Somehow our standard of living keep inching up and up. Maybe we are tryin to keep up with the Joneses more tha we used to. Our children want exactl what the other children have and w don't want them to be different if we ca help it. No one thing they ask for seem unreasonable. It's just that, after ou

ion with the income tax, Dan and I
ed things over with the whole family
decided to try to cut down on the
ecessary items like replacing things
spoil through carelessness. They all
eed, oh, so solemnly. And this is
v it sinks in!

No, I WAS in no mood to console Pete.
could just cry it out. Then we'd look
clothes over and decide what was to
done. From what I'd seen I doubted
ether I could mend them without mak-
a patched-up looking job.

Back in the kitchen, Susie appeared to
e forgotten the incident. I tried to
ow her example but without success.
ok the two breakfast cakes out of the
n before sliding the cookies in, all to
voiceless accompaniment of, "You
must learn, Pete, that money does
grow on trees. We have just what
ddy earns, no more and no less. If you
n your clothes so that we have to
nd money buying new ones, we don't
e money for other things. Suppose
just take away your allowance till this
aid for?"

Then I remembered you aren't sup-
ed to take away an allowance, once
have promised it or they won't learn
live on a fixed income. But where
s that leave the family's fixed income?

SUSIE REGARDED me critically. "You
gle your lips just the way a bunny
gles his nose."

Do I?" I laughed. "Well, I'm going
stop doing anything so foolish right
. Fix the timer for twelve minutes,
you?"

Ve filled more trays with shamrocks
when the first ones were ready to eat
ok one upstairs with me. "You stay
keep an eye on the timer," I directed
Susie came after me.

y the time we had washed Pete's face
hands and brushed his hair, he was
ready to tell the story. It was the same old story, one I felt I had heard a hundred times. Shoving and wrestling till someone got mad and the fracas turned into a real fight. Susie had just about put her finger on it when she said, "Boys! Fighting again!" What the answer is I just don't know.

"There wasn't any way you could stop, even if you wanted to?"

"I didn't want to. I was too mad!"

"What made you mad? I thought you liked to wrestle?"

"Not like that. I just got real mad!"

AND THAT seemed to be that. "Put on your jeans," I said. "We'll finish baking the cookies. Then I'm going to take a breakfast cake to Mrs. Mawson. You can come along."

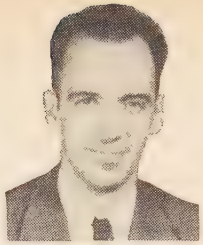
He shook his head. "I'm going to work on my totem pole a while. It's got to be done for cubs tomorrow."

There you have it. Dan and I fall on our faces to give them healthy outlets for their energies so they won't get into mischief, and what happens? They act just as "ornery" as any other children their age. Maybe Claire has the answer. Chuck is a young man now and a fine one. I wonder what his parents did with him to get him through this stage?

And taking the cake over would give me a chance to talk to her. She might let fall something that would explain the way Charlie had been acting lately. Dan says let him alone, but I can't do that.

SUSIE HELPED me cover the cake with a napkin, then decided she was coming with me. Well, there went my chance for any confidential conversation, but maybe it was just as well. Besides, it was probably not very prudent to leave the children alone while Pete's emotions were in their present state. We might have more replacing to do!

A CHRISTIAN DICTIONARY



By PHILIP R. HOH

"DEMONS"

SOMEONE RECENTLY SENT me a "get-well" card with little demons painted on it. They were cute—in an ugly sort of way—perched all over a sickroom bed like chimpanzees with horns, and of course bright red. I think the idea of the card was to frighten people into getting well.

Although none of us has ever seen a demon, we each have some sort of picture of what they ought to look like. These little devils have a long history. Satan's prolific miniatures were held responsible for many of the catastrophes that befall people.

The Jews of Jesus' time believed that demons were countless in number and could be found almost anywhere. They were thought able to assume any shape, including human, and be visible or invisible as they chose. Storm damage, floods, fires, practically anything destructive was attributable to demons.

Sickness was their particular talent. Until very recently, mental and emotional illness was associated with demons. People were demon-possessed. Witches were burned because it was thought that they were activated by demons. That, too, is why the martyrs were burned. Only fire could destroy these energetic apprentices of the devil.

When not busy elsewhere, demons were supposed to inhabit refuse dumps, dirty places, tombs, dead bodies, deserts and waterless places. They were especially dangerous in midday heat and at the time the rooster crows. All these ideas have a certain logic about them; one can imagine how they grew up.

Too much heat makes people act unnaturally. Therefore demons have gotten in, apparently are more active in hot places. Since dirt and refuse can lead to sickness ("cleanliness is next to godliness"), demons would naturally enjoy contaminated places. The big refuse dump outside Jerusalem (Gehenna) where fires were constantly smouldering became a Jewish conception of hell. Many Bible stories take on added meaning when we remember some of these beliefs of the time. For example, we note that it was at cock-crow time that Peter denied his Lord, and that Jesus was tempted in the desert.

THE JEWS used to be fond of taking the names of foreign gods and making them into the names of demons. Beelzebub was originally the name of the Philistine god of Ekron; the Jews made him a prince of demons. Being the prince he naturally had power over lesser demons, and could withdraw them if he wished. That is why Jesus was accused of being in league with Beelzebub when he cast out demons.

How are demons supposed to be driven off? There are a good many farms in parts of eastern Pennsylvania where "*hexerei*" symbols are still painted on the sides of barns to keep demons from entering the cattle and making them sick. The signs scare off demons who may be flying by! Some people believe there is magical power in the "sign of the cross" which can drive out evil. These people believe that demons can be expelled by magical incantation, a ritual of some sort, some symbol or sign.

Some folks believe that being sprinkled with "holy water" has a similar effect—

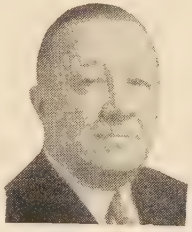
y popular superstition. This idea that er will wash away demons is interest- If they are fond of dry places they tainly won't like water. Possibly neone also noted that people who wash r food and themselves regularly stay lthier. There is a connection here be- en the washing away of sin in Chris- baptism and the washing away of nons by water. Christian baptism has course far greater and different sig- cance than this relationship. But just ere the use of water in baptism came m is an interesting study for historians. esus never exorcised demons by the of magic, holy water, or the sign of cross. He drove them out by the ver of God, filling a man's life with Holy Spirit, if that man gave evi- ce of faith in God. Never is there thing magical about Jesus' treatment the "demon-possessed."

THE QUESTION arises, did Jesus believe demons? This possibly cannot be an- ered. He had to talk to the people und him in the terms they understood. was not his purpose to give scientific ures on the causes for sickness and differentiate between demons and ises or whatever. The people who ne to him thought they were "pos- sed." They, their friends, and the dis- les, too, believed this. Jesus cured m without first giving them a lecture demonology.

Probably the majority of the people in world today do believe in demons or spirits of some sort. This however s not make them exist. Most Ameri- s consider them to be a primitive ex- nation for phenomena which can now explained in other ways. Modern dicine has found different names for m.

Christians would not worry about m, even if they did exist. For with faith in God we are confident that noth- ing—and certainly not demons—can sep- arate us from God's love. Demons make an interesting subject for discussion, but they are not vital to our religion. Luther wrote,

"Though devils all the world should fill,
All watching to devour us.
We tremble not, we fear no ill,
They cannot overpower us."



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Marriage at thirty?

QUESTION: I am thirty and single. Through the years I've had a half-dozen or more marriage proposals, but in those years I couldn't feel that any one of them was the right one. There were always faults which I couldn't accept, or conditions which made marriage impossible. Perhaps I have made some big mistakes. It's four years since any marriage opportunity has been offered. I am wondering whether I've missed the boat.

REPLY: The probability of marriage offers at your age is not encouraging. It is only about one to a thousand. By the age of 25 about 56 per cent of women who marry are married. By 30, 84 per cent entered matrimony. At 35 years, about 95 per cent have taken the step.

These figures represent the general picture, but, of course, they cannot be applied to any one person. Each individual, however, is a small part of the total situation, and he should there-

fore reckon with the facts as they are. Each person is an individual and the specific conditions surrounding each differ somewhat.

Any young woman of your age—or older—hoping for marriage, ought to be found in a number of groups which are made up of both sexes, and be reasonably friendly with every one. Church groups are among the most promising. It should be remembered, however, that the proportion of men in the West is larger than in the East. Perhaps you'll want to "follow the sun."

Too religious

QUESTION: My mother used to be engaged in many church activities. She was also working in an office. Her health was declining. The doctor ordered her to give up the church work or the office job. Since she had to earn money, she gave up the church work. From that time on she has become less and less interested in the church.

I have been in a good many things at the church ever since I was confirmed. These activities are my real joy and satisfaction. But my mother and sister don't approve of all I am doing. They say, "It's all right to be religious, but you don't need to let it go to your head." Such statements are hard to take from members of one's family. I wonder whether I should give up some or all of the church work in order to have peace at home.

REPLY: It is possible for one to do too much talking about the things which interest him most. That is probably one of your sources of trouble. In the meanwhile your mother has lost much of the interest in church activities which she once had. With one of you highly interested and active, and the other only lukewarm, it is easy to see how one's frequent references to the work, and the giving of much tim might annoy the other.

It is hard to imagine anyone bein too religious or too much interested church work. But it is easy for one talk too much about his interests, or be indiscreet in what he says. It woul be better if you could go about you various church activities quietly an say less about them at home. Mayb you need also to show a larger intere in the affairs of your household.

If the tension at home does not eas it may be in order for you to conside finding other quarters if you are in position to finance such a move. D not make any sudden decision. Tak plenty of time to think the proble through and to work out any plan It may be of help to you to talk yo situation over with your pastor and few other trusted friends.

OVERSEAS

Attack on Religious Education Stirs Lutherans in Norway

NORWAY: Oslo. Feb. 21.—RELIGIOU instruction was once the only subject Norwegian schools, and through most the history of the schools it was the mo important. In the elementary schools is still one of the main subjects. Instru tion is given in Bible history, Luther catechism, and teachers of these subjec must belong to the Lutheran church.

Since the schools belong to the whol population, they are likely to be criticize from various angles. The religious i struction in school receives its part the criticism.

Some do not want any religious i struction. But the vast majority of No wegians can hardly think of a school wit out religious instruction. Abolishment religious teaching is therefore no practic

icy at present. So, some unbelievers
e chosen another line of attack, and
urging that instruction be "nonsec-
an." In January a representative of
group asked the government to con-
er a revision of the school law. The
edish law is suggested as a model.
igious instruction should aim at giving
ldren a knowledge of the main points
the life and teaching of Jesus and of
rch history.

The present state of religious teaching
lso criticized by members of the non-
heran churches (about 4 per cent of
population). During the last weeks
y have been particularly active in the
cussion. Their arguments run as fol-
s: We do not attack the confessional
is of the religious instruction at school.
we find it unfair that teachers who
members of one of the free churches
uld not be allowed to teach religion,
ereas people who may not have the
istian faith — although nominally
mbers of the state church — shall
e this right.

Let teachers who are dissenters have
opportunity of giving their pupils re-
ous instruction! In case they are al-
ed to do so, they will loyally base
r instruction upon the authorized text-
ks, including Luther's catechism.

What do the educationalists of Nor-
's Lutheran Church say to all this?
"defense" is being led by the *"Insti-
for Kristen Oppseding"* (IKO, Insti-
of Christian Education) under its
leader Bjarne Hareide, also chair-
n of the Commission on Education
he Lutheran World Federation. Fore-
ng the attacks on religious teaching,
) assigned a young scholar to do a
er comprehensive research on the
lts of abandoning religion in the state
ools in France. His materials form a
ng argument against doing it here.

As to the more moderate proposal of reform: making the religious instruction non-confessional, the example of Sweden is quoted also by the Lutherans in Norway. They do not find it encouraging at all. (See Sten Rodhe: "Swedish Schools Have a Problem," THE LUTHERAN, Dec. 15, 1954.)

Finally, when free-church members tell us they will loyally instruct children in the Lutheran faith, we can hardly understand them. If they can teach the children the faith of our church, why must these teachers themselves remain outside this church? Many of them have left it, though born in it. How can a Baptist teach children about baptism according to Luther's catechism, or a Methodist give instruction about holy communion contrary to his own view?

Lutheran educators and clergymen stress the fact that religious instruction in our state school is not a matter of the community only. When teaching the children religion, the school is acting on behalf of the church, that is, the Lutheran Church of Norway, which has committed this task to the state school. Therefore the religious teaching in school is essentially the church's teaching of her own baptized members. So the church has the right to have the final word on this teaching, and it is natural that it should be confessional.

Leaders of the home and foreign mission societies of our church supported this view at a conference in Bergen recently. However, at the same conference it was pointed out that a divorce between church and state in Norway seems to be inevitable. In that case, the school situation will change drastically. It was the general opinion of the conference that church people should avoid hastening that divorce.

—ENOK ADNOY

Christian Psychoanalysis

The Third Revolution; a Study of Psychiatry and Religion. By Karl Stern. Harcourt, Brace & Co. 306 pages. $4.

The author is a practicing psychoanalyst, born a Jew and converted to the Roman Catholic faith. His synthesis of the Christian faith with psychiatric principles is more successful than that of many of his predecessors, who attempt to displace parts of the Christian doctrine with fragmentary philosophies of the various psychological schools.

Stern sees Darwin's biological evolution, Marx's economic determinism, and Freud's theories of psychoanalysis as three significant revolutions. Freud, like Darwin and Marx, borrowed the 19th century deterministic philosophy and contined the iconoclasm begun in the Renaissance.

The author traces the history of scientific method in the various disciplines, emphasizing the philosophic neutrality of the basic concepts of psychoanalysis. He stresses the dangers of the "scientific," intellectualized approach to man, explaining that ". . . it may be that the objective psychology of the laboratory is a shield against anxiety." He sees this approach leading inevitably to the dehumanizing of human relations. He adds that with few exceptions, most psychoanalytic studies which deal with the supernatural are guilty of boiling it down to its psychological substrate.

Historical and theoretical analysis in the first part of the book is clear and sharp. The synthesis in the final chapters conveys the union between the mystical and material elements. The individual in his relation to mankind is symbolic of man's relation to God. The relation of the historic to the eternal, re-enacted in the life of each individual, is symbolic of the relation between God the Father and the Son.

The book is simple, understandable, with all the terms both psychological and theological carefully defined. It is a valuable aid to the pastor and interested layman seeking psychological insight. It discusses clearly the obligations and the role of the Christian psychiatrist. This role, however, is distinct from the role of the clergyman, and should not be so confused.

Berkeley, Calif. PAUL E. MORENTZ

Every Man's Problem

The Book of Job. By Anthony and Miriam Hanson. Macmillan. 118 pages. $1.75.

This book is one in the excellent series of *Torch Bible Commentaries* whose aim is "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." This volume goes far in achieving the editors' goal.

The authors, both on the staff of the Andhra Theological College, Dornakal, India, make full use of recent critical scholarship and are happily able to present its results without becoming lost in its details. The commentary itself is brief, in accordance with the general plan of the series. It is, however, surprisingly full of helpful and suggestive details, and succeeds in bringing out the issues and development of the book's argument.

Perhaps the most valuable part of the book is the discussion of the theme of Job and its relationship to the New Testament. Here the authors deny that the book is to be understood in terms of "the patience of a good man under testing" or of "the problem of innocent suffering," although these motifs are present. They rightly point out that the real theme of the book is contained in Job's demand, "Let me meet God and justify myself to him," a theme which reaches its climax in God's appearance and Job's humiliation before him. "Man cannot plead his own righteousness before God. He can only bow before God's righteousness. How that righteousness is manifested we do not know, but man can, and must

st God. This brings us to the very brink the New Testament. We are ready for e declaration of the free grace of God, e righteousness which is Jesus Christ."

In making this emphasis the writers have ne a great service to their readers, for s is the key to understanding the Book Job and its relevance. Suffering brought o to the basic problem of life: the relation man to God. Everything was stripped ay from Job—goods, family, friends, re-ious doctrines, even his piety, until he od alone before God. It was here with ery prop and support utterly taken away m him that Job was able to rise to true th in God. In this Job is the picture of ery man.

This commentary will aid the reader in derstanding not only the meaning of the ok of Job, but also the universal pre-ament of man and the way to its solution.

ROBERT E. BORNEMANN

Philadelphia, Pa.

rean Woman Worth Knowing

September Monkey. By Induk Pahk. Harper. 3 pages. $3.

For too many Americans the story of rea begins on June 25, 1950, and extends t much farther than the 38th parallel. w little we know of the background of s country! How meager is our acquaint-ce with its people, customs, and culture! But how few Americans make the effort dig into the ancient or modern history of distant countries. Their knowledge is often limited to Hollywood spectaculars d Sunday tabloids.

September Monkey, an extraordinary rean woman, offers to her readers a cap-e history of her beloved country as a ns to the vivid story of her own life. As daughter of an illiterate Buddhist ther and scholarly Confucian father, luk Pahk becomes a remarkable Chris-n leader and world-wide lecturer in be-f of her tiny homeland.

Adventure begins early in the life of this ld, when her widowed mother, converted Christianity, changes her daughter's name m Imduk to Induk so she can enter a Christian boys' school. Later, after great sacrifice, Induk was graduated from the first high school for girls in Korea.

Her subsequent adventures of imprisonment, marriage, travel, and teaching make stimulating reading. Like a golden thread woven throughout the story is the great spirit of the mother of Induk Pahk.

Mound, Minn. ELSIE FAGERLIN

Luther on Romans

Martin Luther's Commentary on the Epistle to the Romans. Translated by J. Theodore Mueller. Zondervan. 207 pages. $2.95.

This translation of Luther's explanation of Romans appears as a "popular and abridged edition" of the original. It is intended to serve a practical and devotional purpose. With this in mind the translator, a professor at Concordia Seminary in St. Louis, has inserted headings at various points in the text which are intended to serve as a guide for the reader. He has also included in parentheses interpretations of words and phrases which may not be clear. While this procedure may be of value to the lay reader, some may question this interpretation of Luther's interpretation!

Until the Westminster Press and the Concordia Publishing House publish their new translations of Luther's *Commentary on Romans* in more complete form, the Zondervan edition will serve a useful purpose.

Philadelphia H. T. LEHMANN

100 Chapel Talks. By A. C. Reid. Abingdon Press. 304 pages. $2.95.

Here is a fine selection of homiletical material woven around scripture interpretations.

As one would expect, the chapel talks (at Harvard and Wake Forest) are fitted to the student body. The material, though tailored by a professor of philosophy, is of the long-wearing quality. The colors are conservative—some with a pin-stripe of brilliancy, some with the checked effect of contrast and many with the traditional triangular design. Simplicity marks the style and practically the content. ROBERT D. HERSHEY

New York City

NEW YORK

Churches Form United Front Against Bingo Legislation

By OLIVER W. POWERS

NEW YORK CITY—The Department of Christian Social Relations of the Protestant Council of New York City and the New York State Council of Churches are cooperating in a campaign aimed at defeating the proposed legalization of bingo in New York State. Minute men are being recruited in each county who will tell assemblymen and state senators why responsible Christian citizens oppose gambling in general and bingo in particular.

Very significant is the action of the Presbyteries of New York and Long Island to strengthen the Protestant Council of the City of New York. These two bodies voted unanimously to request each Presbyterian church to include in its budget an amount equal to one per cent of its current and benevolent expenditures. One-seventh of all Protestants in New York City are Presbyterians.

THE TWO fund-raising organizations for the Long Island and Manhattan social agencies, *Helping Hand* and *Annual Congregational Appeal,* closed their books with a record-breaking $33,000 and $26,000 respectively collected in 1954. The two will be merged when the New York and Long Island Inner Missions unite next spring.

THE TRI-CONFERENCE Church School Association held its annual meeting at St. Peter's Church, Manhattan. The Rev. Leopold W. Bernhard, new pastor of the church, led the devotional period.

THE METROPOLITAN New York Chapter of the National Lutheran Nurses' Guild was organized at Norwegian Lutheran Deaconess Home, Brooklyn, on Feb. 21. Miss Ingeborg Skartsen, R.N., was elected president. Dr. Oscar C. Hansen, a member of the Guild's National Board, explained the purpose of the Guild. Next meeting will be held on May 2 at the same place. The Lutheran Student Federation heard at its meeting on Feb. 13 at St. Luke's Church Dr. Wolfgang M. Zucker, Upsala College, who spoke on "What Is Truth?"

DR. OSCAR A. BENSON, president of the Augustana Lutheran Church and also of the National Lutheran Council, was principal speaker at the Lutheran Society's 41st annual Ladies' Night dinner at the Hotel Astor on Jan. 28. Citations were presented to Miss Mary Baker of the Chinatown True Light Church and to Dr. Henry Beisler, former treasurer of the ULCA.

LUTHER LEAGUE missionary rallies were held at Transfiguration Church, Manhattan, and St. Stephen's Church, Brooklyn, Jan. 30.

Two ministers were ordained in Brooklyn recently. Robert Hansly was set apart at Redeemer Church on Feb. 6. The Rev. Richard H. Weiskotten was the preacher and Synod President Frederick R. Knubel conducted the service. Pastor Hansly was called to Holy Comforter Church, The Bronx. Walter O. Huegel was ordained on Jan. 23, following the 65th anniversary of his home congregation, St. Jacobi's. Dr. Knubel preached and Dr. Paul C. White, secretary of synod, took part. Pastor Huegel will be assistant pastor at St. Stephen's Church.

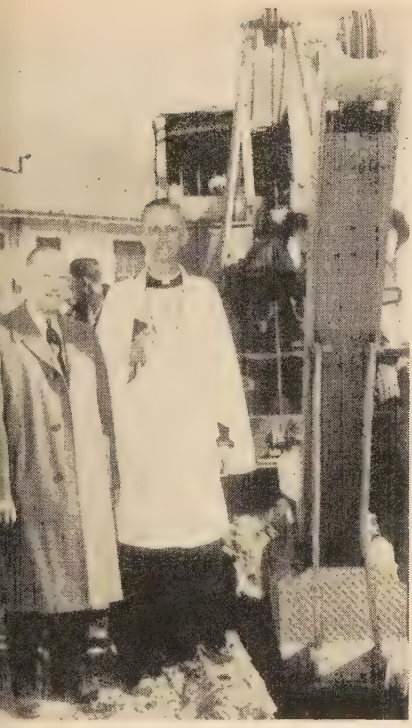
OHIO

Toledo Congregation Plans $225,000 Parish Building

By E. RUDOLPH WALBORN

COLUMBUS—St. Lucas, Toledo, John E. Slater pastor, will have $100,000 in its parish building fund by Easter, and has authorized a contract for construction of a $225,000 parish building.

St. Lucas, originally a German-speaking congregation, has discontinued linguistic services. It is the last of the older congre-



gations to do this, and for some years was the only Ohio Synod congregation with German services. In the last ten years several new linguistic congregations have been organized, or have come into the synod.

One linguistic congregation is First Hungarian, Cleveland, served by Dr. Andor M. Leffler. On Feb. 6 three linguistic groups now worshiping there installed officers. A German service was held at 9, English at 10, and Hungarian at 11. A common council directs activities. A 1955 goal of the congregation is to organize a Slovak group in a nearby area.

St. John's, Hicksville, served by E. Maynard Powell, has $90,000 in pledges and cash for a new church building. Wells Associates helped in organizing and conducting the financial campaign.

First Church, Bryan, celebrated an 80th anniversary in February with services which brought to Bryan church leaders and former pastors and members to aid Pastor Eugene M. Loehrke. These included President George W. Miley, Dean E. E. Flack, former Pastors Alvin E. Bell and David T. E. Hol-

P. McBurney and Pastor Leeland C. Soker stand beside dredge after groundbreaking services at Paul's Church, Albuquerque, N. M., on Jan. 30 (see also cover picture). Chapel and three-y church school building will rise on site. Cost will be about $275,000. Part of congregation service is shown below. Service was broadcast and televised. Congregation now rents hotel lroom and double-decker bus to accommodate its more than four hundred Sunday school pupils.

OHIO . . .

land, and a son of the congregation, Pastor Olen A. Peters.

Surveys of potential home mission fields were made in January by Pastor W. Refus Rings in Bedford (Cleveland area) and in southeast Dayton. The board of home missions and church extension has purchased a four-acre site in the Dayton field.

Ohio's newest congregation, Christ Church, Cuyahoga Falls, was organized in December by Pastor C. King Wynkoop. Before the month was over, members informed Synod Treasurer George L. Rinkliff that they were giving $250 to benevolence in 1954, and had included in their budget for 1955 their full share of apportionment.

By the end of January there were 408 campers registered for the summer season at Camp Mowana, youth camp near Mansfield. Although the camp will accommodate 1,350 this year, 300 more than previously, Director Richard W. Powell expects every camping period to be filled.

ONTARIO

Two Churches Will Disband, Become Three Congregations

By NORMAN BERNER

KITCHENER—Two churches in Hamilton, Ontario, have decided to disband in order to form three new congregations and build two new churches. The decision, taken by St. Paul's and Trinity, was called "a great experiment" by Dr. Albert G. Jacobi, president of the Canada Synod.

St. Paul's, organized in 1858, was the original German church. Trinity was founded as an English mission in 1909 by Dr. Milton J. Bieber. The present facilities of the two churches have proved inadequate to accommodate the many new immigrants—Germans, Latvians and Estonians—and so the "experiment" was decided upon under the guidance of Dr. Karl S. Henry, survey and research secretary of the ULC's Board of American Missions.

Once the realignment is completed there will be two new English congregations in the city's east and west ends. Both will require new buildings. The present St. Paul's will be used by a new German congregation. The Latvians and Estonians will use the facilities vacated by Trinity.

> Transfiguration Church, a mission organized only a year ago by members of Trinity and St. Paul's living in the "mountain" area of Hamilton, is currently raising funds for construction. The prospects are that three Lutheran churches will be building at the same time in the same city.

THE HOME MISSION Extension Fund received two boosts toward its $100,000 goal last month. The first was a $1,000 check from an active businessman; the other, for the same amount, came from the savings of a retired pastor. Several $500 gifts have also been reported. About $20,000 from the fund has already been earmarked for purchase of lots for prospective missions.

DR. EDMUND A. STEIMLE, featured on the ULCA *Protestant Hour* radio program, was on Feb. 20 guest speaker for the 25th anniversary of "Golden Hours," a weekly broadcast originating from St. Matthew's Church, Kitchener. The church began broadcasting its 11 o'clock service in 1930 under the name *"Kriche Daheim"* (Church at Home). In 1940 the program changed its name to "Golden Hours." There has never been a single interruption in this program. It has been on the air at the same time over the same station with the same voice (Dr. John Schmieder) for twenty-five years—a "golden hour" that has acquired a silver anniversary. Later in the day a special telecast was made featuring a tour of the "home" of "Golden Hours" and a greeting from the synod president, Dr. A. G. Jacobi.

DIRECTORS of the four immigration and service centers—John Waldhauser, Montreal; Mrs. Edith Pauley, Toronto; the Rev. Fred C. Mueller, Hamilton; the Rev. S. F. Friedrichsen, Windsor—met with synod officials and Inner Missions Secretary Francis A. Shearer of the ULC Board of Social Missions for a one-day conference on Feb. 15. All reported that their offices continued to

extremely busy. The current unemployment situation, they said, has placed an additional burden on their resources.

THE REV. NORMAN BERNER, assistant to synod president, has been named general rector of the Lutheran Summer Camp at Edgewood Park. Camping dates for the 55 season have been set as follows: Intermediate boys, July 3-17; Junior boys, July 30; Intermediate girls, July 31-Aug.13; Junior girls, Aug. 14-27.

Christ Church will be the name of the Canada Synod's newest congregation. Mission developer Herbert W. Gastmeier has set May 1 as the date for organization in Peterborough.

The LSA of Waterloo College is presenting an old English miracle play, "Abraham, Melchizedek and Isaac," on Sunday evenings during Lent in Kitchener-Waterloo churches. It is under the direction of Mrs. H. N. Graham, Dr. A. G. McKay, and Dr. Ulrich Leupold. Last year the same group presented "Everyman."

PACIFIC SOUTHWEST

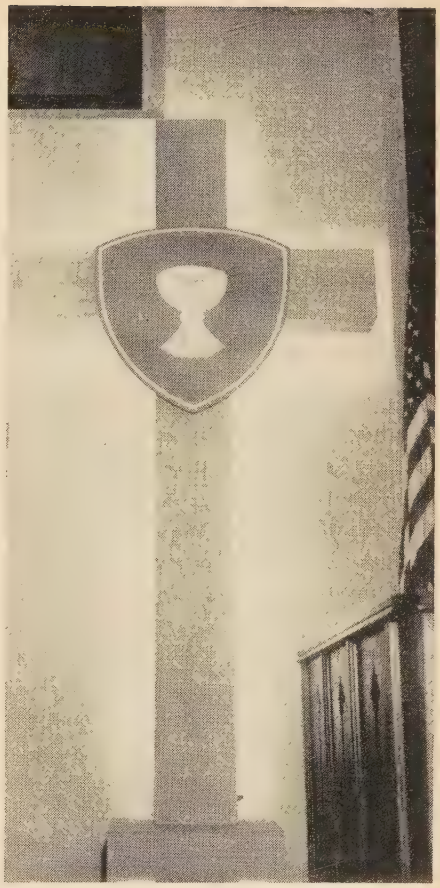
Evangelism Missions Bring Good Dividends

By HOWARD L. LOGAN

LOS ANGELES—Results of Preaching-Teaching-Teaching missions in the San Francisco area and the Arizona Conference in February are beginning to come in. Missioners, host pastors, and laymen shared vigorously in an attempt to bring the Christian witness to their communities.

A sample of what happened is reported from Bethany Church, San Jose. Of 75 prospective families reached by this congregation, reports the Rev. George Flora, 45 individuals have signed up for adult instruction, 11 children are enrolling in church school, and 7 children are to be baptized.

Los Angeles area pastors of 80 National Lutheran Council churches had their first briefing for the PRT mission they will conduct this fall. The Rev. William Berg of Minneapolis, director of evangelism in the



LENT: Stark reminder is this nine-foot cross in St. John's Church, Salisbury, North Carolina. Shield symbolizes subject of Pastor F. K. Efird's Wednesday night sermon, is changed weekly.

Augustana Church, is in charge of the mission to begin on Reformation Day. Organization of the program is well underway, and many missioners have been selected. Local chairman is Augustana Pastor Martin Olsen of Long Beach. ULCA representative is the Rev. John Stump of La Canada.

THE CHURCH of the Foothills, La Canada, recently made plans to open a nursery school in September. This is the first ULCA school of this type in the Los Angeles area. One ULCA congregation maintains a Christian day school, with classes from pre-school

PACIFIC SOUTHWEST . . .

through sixth grade. It is First Church, Los Angeles.

THE LARGEST GROUP of women in recent years attended the annual luncheon sponsored by the Women's Auxiliary of the California Lutheran Home for the Aged. The women heard the new director, the Rev. Ralph Rangeler, tell of plans for expansion for the home. The luncheon was held in centrally located First Congregational Church, Los Angeles, as no Lutheran church of the city is large enough for this meeting.

Retired foreign missionaries, Dr. and Mrs. R. M. Dunkelberger, were in the Los Angeles area during late February and early March speaking in a number of churches . . . Chester A. Myrom of the ULC stewardship staff conducted a round of meetings with men in the Los Angeles and San Diego areas after attending the convention of the Pacific Southwest Synod in January.

Two Alhambra churches engaged in a Christian Mission of Self-Inspection when Grace and Our Saviour's churches cooperated with Protestant churches in that area, conducting a canvass of the entire community. They took a look at their own programs and facilities and listened to guest leaders who spent a week with the churches. Grace Church had the Rev. John Stump of La Canada as its guest leader and Our Saviour's had Howard L. Logan.

A councilmen's rally was held for Northern Conference churches in Grace Church, Richmond, recently when President Carl V. Tambert spoke to the men about opportunities of service. Workshops were provided for the various committees of the church councils.

Trinity Church, Long Beach, began a study of the individual and corporate life of the congregation when a series was begun on Sunday mornings using the study book, *Thy Mission High Fulfilling,* under the direction of their director of religious education, the Rev. Gerald Pedersen. This congregation is back in its church building after a recent fire. The basement had been used as a temporary sanctuary. This congregation recently increased the pension of its pastor emeritus by $300 a year.

The Rev. Quentin Garman of San Diego recently spent several days as Protestant missioner at March Air Force Base at Riverside, Calif. Competition was tough for Pastor Garman, as Jane Russell, movie star, visited the airfield during the same period.

The Lutheran Businessmen's Club of Southern California has established as a project the founding of a boys' home in the Los Angeles area. The club is comprised of businessmen from all Lutheran groups and has organized a corporation to manage the home. Each Lutheran body will have representation on the board of directors.

AMONG THE CLERGY: The Rev. Henry Waldschmidt, Jr. has begun his ministry at Holy Trinity Church, Inglewood, and was installed by Synod President Carl Tambert on Feb. 27 . . . The Rev. Henry Scherer is settled in his new pastorate at Baldwin Park, Calif., and was installed in February by President Tambert . . . The Rev. Werner Jessen of Camas, Wash., has accepted a call to Advent Church, Los Angeles, and will begin his ministry April 1 . . . The Rev. Edward Spirer, guest missioner at Messiah Church, Redwood City, and speaker at the cornerstone-laying at St. Matthew's Church, North Hollywood, has completed the construction of a fellowship hall at First Church in Glendale.

PENNSYLVANIA

Protestants Like Catholic Neighbors, Doubt Hierarchy

By VIGGO SWENSEN

HARRISBURG—"Protestant and Non-Protestant Relationships in Church and State" was the theme of a meeting sponsored by the Department of Social Action of the synodical Social Missions Committee in St. Matthew's Church, Harrisburg, Feb. 5. The Rev. George E. Whetstone, acting director of Social Missions, and Pastor Cleon F. Prowell, chairman of the Department of Social Action, presided.

The speakers were Dr. Claude D. Nelson

ecutive director of the Department of Re-
ious Liberty in the Division of Christian
fe and Work of the National Council of
urches; Dr. Bertha Paulssen, professor of
ciology, Gettysburg Theological Seminary;
d Dr. Robert E. Van Deusen, Washington
presentative of the National Lutheran
ouncil Public Relations Office.

The Rev. Harold C. Letts, ULCA director
Social Action, moderated the panel con-
ting of the three speakers and Glenn L.
rcher, executive director of "Protestants
d Other Americans United for Separation
Church and State."

Dr. Van Deusen said: "The relationship
tween Catholics and Protestants is one
tween members of the Body of Christ.
sic to any discussion is the truth that we
ve a common Lord and Saviour. The con-
pt of the separation of church and state
the rock upon which Catholic-Protestant
lations have foundered. This is a negative
inciple and not the whole picture. We
ust find more areas where Protestants and
atholics can stand together against secular-
n on the governmental level (such as the
re for displaced persons, refugees, under-
ivileged)."

Dr. Paulssen spoke on tensions and pres-
res in community life. After a study of
nditions in Allentown, Bethlehem, Johns-
wn, and Baltimore, she found that Prot-
ants are reluctant to discuss tensions and
essures between themselves and Catholic
ighbors. They were hostile to her study
oject. Moreover, Protestants had no prej-
ice against Catholic individuals and ac-
pted them without reservation but watched
h anxiety and misgivings the activities
dignitaries of the Roman Catholic
urch.

Dr. Claude Nelson called attention to the
il of dissipating our American heritage
timidity, shortsighted selfishness, fear
being called intolerant and sheer ignor-
ce." Another peril is that "in Protestant
ty (World Council of Churches) we tend
forget the larger unity of all Christen-
n." Dr. Nelson suggested as required
ding John 17 with emphasis on "that all
y be one—that the world may believe

Dr. Robert E. Van Deusen
A Word to Protestants and Catholics

thou hast sent me."

The speaker concluded, "We have the opportunity to revive the Protestant heritage of religious liberty. This liberty must be felt and achieved daily. In so doing we shall unify Protestants, and through them the western world, on the idea of religious liberty as Jesus envisioned it in His prayer for the unity of all men."

Ministers of the United Churches of Greater Harrisburg met Feb. 7 to study the role of the city church in community life.

A note of urgency was struck by release of the following figures: 8,750 unemployed in December, an increase of 800 over November; 430 divorces in Dauphin County in 1954; 1,253 family and child cases settled.

In a three-month period Dauphin County Criminal Court heard 47 cases of sex crimes, 33 cases of violence including 2 murders, 21 cases of alcoholics and 71 of basic dishonesty; 22 murders were committed in Dauphin County in 1954, 20 of which resulted from drunkenness.

A panel directed by a Presbyterian min-

A LOOK BACKSTAGE: Seniors at Philadelphia and Gettysburg seminaries got a good look at the departments of the United Lutheran Publication House in Philadelphia last month. Here Art Director Edmund W. Jones shows some of the 80 visitors original paintings from which Sunday bulletin covers are reproduced. Students saw the printing plant in addition to ULPH offices.

PA.: HARRISBURG . . .

ister, Lawrence McMasters, tackled the problem and concluded that weekday and vacation activities and the influence of the family would contribute to its solution. Suggestions included Christian education through released—and free—time church school activities, the forming of social and prayer groups on interdenominational level, the opening of churches for recreational facilities on Saturdays, the holding of community youth nights.

Trinity Church, Camp Hill, began its weekday church school program early in February with the enrollment of 24 pupils of third-grade level. Sessions are held each Wednesday after school, Pastor Herbert W. Stroup, Jr., reports. A grade will be added each semester until students from grades 1 to 12 are included.

Lancaster and East Penn Conferences held a pre-Lenten retreat Feb. 14 in Palm United Church, Palmyra. Dr. David H. Bremer, chaplain of Muhlenberg College, was the speaker. He said: "Anyone will want the promises of the Gospel, but only the neurotic will think they can be realized by reading a few books. Religion is being peddled as a wonder-drug and many are accepting it on that level. Dr. Norman Vincent Peale overdoes what many of us don't do at all."

The Pennsylvania Council of Churches has drawn up a resolution against the legalizing of gambling by the 1955 session of the General Assembly. It is intended as a platform upon which individual citizens and groups can take their stand. The resolution has been approved by several small groups and three large organizations: the State Federated Men's Bible Classes, Adult Bible Class Association, and lay representatives of the Central Pennsylvania Methodist Conference.

Paul H. Rhoads, vestryman of Zion Lutheran Church, was elected president of the United Churches of Greater Harrisburg at

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

nnual meeting on Jan. 31. Mr. Rhoads resident of the ULCA Board of Pub- on 1952-1954 and is presently a mem- f the ULCA Commission of Adjudica- and legal counsel for Central Penn- ia Synod. J. Clyde Ziegler, member e council of Messiah Church, was re- d treasurer. Oscar W. Lingle, layman hellsville Lutheran and Reformed ch, was re-elected president of the hin County Council of Christian Edu- .

nry E. Harner, Harrisburg, attorney ember of the council of Christ Church, sburg, was appointed deputy secretary e Commonwealth.

FAMILY AFFAIR

embers of three generations of a fam- baptized by Dr. A. Maxwell Stamets, or emeritus of Augsburg Church, Har- rg, were present when he baptized a of the fourth generation, Donald How- Buchanan, son of Patricia A. and the Donald Buchanan. Walter Shue, great dfather, was baptized 50 years ago. Shue Alexander, grandmother, is one he writers of Junior Christian Growth s and Weekday Lessons. Both maternal paternal and great-grandparents at- ed.

id growth of church school enrollment arked plans for the erection of a Chris- ducation building for Good Shepherd h, Paxtang, the Rev. Charles Frazier . Estimated cost is $60,000.

fare Service Studies Needs

Old People's Home in York

By PAUL LEVI FOULK

RK—A committee of the Lutheran re Service was named last month to needs for an old people's home in County. The committee, headed by March, will report this spring on the f home needed, the facilities required ne estimated initial and maintenance costs. Earlier plans to set up a home on West Market Street, York, are being held up pending study of the committee's report.

At the annual meeting of the Service, discussion centered around the lack of sufficient foster homes and a staff shortage. Sister Charlotte A. Weissgerber, executive secretary, reported that she handled 122 cases last year for case work service involving more than 300 persons. In 1953, there were 75 calls. The service was extended last year to children and families in addition to the care for the aged. Letters and reading materials were sent to more than 750 shut-ins during 1954.

SERVICES IN SIGN LANGUAGE are being conducted monthly at Union Church, York. The Rev. Kendig W. Bergstresser, pastor of a deaf group in Harrisburg, preaches the sermon; his brother, Daniel L. Bergstresser, minister for the deaf in Lancaster, reads the scripture. Services are conducted by Pastor John G. Bernheisel, who held services for the deaf for three years in York. A social hour follows each service.

The Rev. Edward K. Stipe was installed as pastor of the Hellam parish Jan. 23.

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PA.: YORK . . .

He succeeds the Rev. Glenn T. Hafer, served the parish for 22 years. Pastor H resigned last September to assume pasto of the Rebersburg, Pa., charge.

Hellam parish consists of St. Ja Church, Hellam, and Canadochly Chu Delroy. Dr. Ralph C. Robinson of St. P Church, Spring Grove, and president of York Conference, preached at the inst tion service.

AMONG THE CONGREGATIONS: A $10 bequest from Miss Isabella L. Loucks abled Zion Church, York, to install an vator to its second-floor sanctuary.

SOUTH CAROLINA

First '55 Mission Congregati Organized, with More to Co

By WYNNE BOLIEK

COLUMBIA—Messiah Church, north Charleston, was the first mission organ in the South Carolina Synod in 1955. congregation, developed by the Rev. C E. Bedenbaugh, was organized in Cha ton Heights on Jan. 23. Charter mem ship is 53.

Synod President Karl Kinard, Soutl Conference President Heyward W. Ep and Pastors Fred E. Dufford and J. She Moose shared in the organization ser attended by about 250. A site for Mes congregation's church building has chosen.

A property has been purchased in Gr ville as the site for a new church. A mis developer will be placed in this field soo

Two honorary degrees were awarde a Newberry College convocation Jan. The Rev. John Peery, a missionary to In received the Doctor of Divinity degree Doctor of Laws was conferred on H. Oc Harman, superintendent of Lexington lic schools. Distinguished service aw were presented to the Rev. J. A. She Leesville, S. C., and to C. M. Brubake Jacksonville, Fla. Speakers at the conv

ere Synod President Kinard, Dr. Carl
oneycutt of Columbia, Georgia-Ala-
Synod President C. E. Fritz, and
a Synod President Royall Yount.
pe organ, given to the college by Dr.
Fisher of Kannapolis, N. C., in mem-
his parents, was dedicated at the con-
on. Also dedicated was a piano given
J. A. Shealy family in memory of
n Shealy.

rallies to promote the $500,000 build-
d endowment campaign for Newberry
eld in the synod in February. Large
ance at these meetings indicates wide-
determination to make the appeal
sful. Faculty and students of the col-
vith "We will show the way" as their
led off by pledging almost $18,000.
our-day "religious emphasis week" at
rry brought the Rev. Richard C.
r of Southern Seminary to the campus
st speaker, Feb. 15-18 . . . Several
d high-school youth were on the cam-
b. 11-13 to get acquainted with New-
The local Chamber of Commerce
d in finding homes for the visitors.
tudent loan fund at Newberry has
stablished by Dr. and Mrs. Charles
ting of Columbia with an initial gift
000 . . . Erwin G. Baumer of Atlanta,
a, has made an initial gift of $4,000
ablishing a loan fund for students
he Georgia-Alabama Synod.

here were 200 pastors and laymen pres-
for the Knubel-Miller lectures, given by
Ralph W. Loew in the Church of the
ension, Columbia, Feb. 1-2. There was
n interest in discussion of the topic,
ter Confirmation—What?" A number
outheastern states were represented by
e attending.

UND-BREAKING for a church for Good
rd congregation, Columbia, took
in January. This mission congrega-
rganized in 1950, has been worship-
a house chapel. Membership has in-
l from 65 charter members to 150
ned, 250 baptized. The pastor, the
Harold F. Park, was the organizer of
ngregation.

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Trinity Church, Chambersburg, Pa., Rev. Clarence A. Neal, D.D., Pastor, has 20 women's choir gowns, 6 men's gowns, black cassocks and white cottas. Would like to contact mission in need of gowns.

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Fred B. Schulze by his wife. "The Ser
on the Mount" is in memory of the Hea
Nesbit family.

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their parents by Elsa and Alfreda Mei
"Christ in Gethsemane" is in memory of
and Mrs. Louis Schafer and Mr. and
Victor Olson by Mr. and Mrs. Mo
Trudeau.

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three panels: "Bartholomew, James the
Andrew, Judas and Peter" in memor
the Paul Koepke family; "John, Jesus
Thomas" in memory of Robert M. Sim
by his wife; "James the Greater, Ph
Matthew, Thaddeus and Simon" in m
ory of loved ones by Mr. and Mrs. Ca
Johnson. "The Resurrection of Christ"
memory of loved ones, given by Mr.
Mrs. Francis C. Heidel.

A children's altar in the primary dep
ment was dedicated last fall in Zion Chu
which has recently celebrated its 95th a
versary. The altar was given by Mrs. M
F. Schulze.

SOUTH CAROLINA . . .

The parish building of St. Paul's Chu
Columbia, named the "McCullough Ed
tion Building" in honor of Dr. H. A.
Cullough who was pastor of St. Paul's
years, was dedicated Feb. 6. Dr. Mc
lough, now pastor emeritus, took par
the service, along with President Kir
Dr. W. H. Greever (a former pastor),
Dr. Robert Paul Roth, supply pastor.
building is constructed of stone.

SUALLY SUCCESSFUL leadership schools eld in late January in six areas of te, Orangeburg, Charleston, Columesville, Anderson, and Spartanburg. ance totaled 1,200. Courses in church methods, Bible, missions, music, marnd the family were given. Among in-rs were Profs. Robert P. Roth and F. Schott of the Southern Seminary, in J. Obert Kempson of the South a State Hospital, Miss Josephine I. aetter of the ULC Women's Missionciety staff, and the Rev. Lawrence ese of the staff of the ULC Board sh Education.

GREENVILLE WOMEN, Mrs. J. R. and Mrs. J. C. Ruff, decided to be c and practical in planning a mission lass on "God in Our City" for women nity and St. Michael's churches. For l discussion on the life of Greenville rought together a Negro pastor, a worker in a social service center, a from the Red Cross nursing departa woman worker from a small Methoission serving a group of the underged, a Baptist minister who serves as selor, and a worker in a church day The result was that those attending picture of the religious, recreational, and home life of various groups in y.

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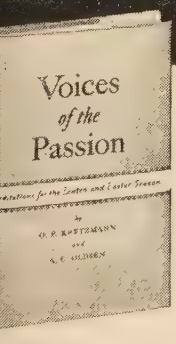

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LORCH, ALBERT. From St. John's Chu Petawawa, and St. Peter's Church, A Twp., Ont. To Chesley Parish, Ont.

NOLTING, WILLIAM. From Trinity Chu Ayton, Ont. To Redeemer Church, M treal, Quebec.

RAIDUR, AUGUST. To Toronto, Ont., work among Swedes and Estonians.

ZINCK, FRED. From St. Luke's Chu Kitchener, Ont. To Verdun and L shore, Montreal, Quebec, to develop sion.

OHIO

KIMBLE, MELVIN A. From Grace Chu Steubenville. To Calvary Church, C cothe.

PETERSON, BURNELL J. From St. P Church, Denver, Colo., assistant pa To Bethesda-on-Bay Church, Bay Vill

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DECEASED

Mrs. Celia Read

Celia Auberger Read died in Mon-a., Feb. 15 at the age of 74. She was fe of Dr. Charles E. Read, pastor of mer Church, Monaca, for the past 28

daughter of John and Elizabeth Au- of Cincinnati, she married the Rev. s Read, then pastor of the Wellsville- Parish, in 1909. She was active in work throughout her life.

Read leaves a son, John C. Read of Castle, Pa.; a daughter, Mrs. William of Beaver, Pa.; and four sisters— C. W. Hellyer and Mrs. A. E. Stod- f East Liverpool, Ohio; Mrs. J. C. Von eln, Saranac Lake, N. Y., and Mrs. McDevitt, Dayton, Ohio.

al was in the Union Cemetery in a.

Louisa A. Miller

sa A. Miller, a missionary in India years, died Feb. 4 at Alhambra, Calif. was born in 1883 at East Dubuque, ne began work as a public-school , but later became a missionary. As- to India, she served faithfully until g retirement age.

r retirement, Miss Miller became a t of the California Lutheran Home Aged, Alhambra. She continued her ary work as a charter member of Our Church, Alhambra.

eral service was held at Our Saviour on Feb. 8. Pastor Walter M. Stuhr e Rev. Ralph Rangeler, director of me for the Aged, officiated. Burial Rosedale cemetery, Los Angeles.

iving Miss Miller are three sisters, ne, Beth, and Mrs. Emalin Bishop; other, Edward; seven nephews and ieces.

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IN CONCLUSION . . . . . .

THERE WAS a Chinese general who became a Christian some years ago. He wanted his whole army converted, so he had the men baptized by spraying them with a firehose. The time has come when such wholesale conversion is possible in America.

People are hypnotized by salesmen on television, and rush to buy the goods they see advertised. We are becoming crowd-minded, and have an increasing tendency to think and act alike. For any preacher who can compete with comedians and crooners in fascinating the public, the opportunity for converting America is made-to-order.

Christians must do their best to use the new means of communication in winning converts. Dr. Liston Pope doesn't think they have done well so far (*see page 7*). Perhaps the professor is unwilling to recognize that to make bread attractive to most people you have to put butter on it.

NEWSPAPER REPORTERS in New York asked Billy Graham what he thought of Dr. Pope's criticism of radio-TV preaching. Graham replied that "we must bear in mind that there are various types of people to be reached." Graham with his background of hillbilly revivals, can electrify a vast audience so long as the audience consists of unsophisticated people. But that's what most of us are. If Graham went to Yale and studied in Dr. Pope's classes he would probably lose his skill as a popular preacher.

There's nothing wrong with being popular. Jesus attracted the multitudes, and spoke to them in startling and appealing parables. But when the crowds finally understood what Jesus was saying, they left him. There is something frighteningly unpopular at the heart of Christianity—repentance, self-denial, sacrifice.

The short-cut to popular appeal is try to give people something they sure to like, such as telling them they be champion pole vaulters or super-s cessful salesmen by saying a little pra just at the right moment. But the Ch tian gospel was never that easy. problem is to appeal to the crowd with denaturing and diluting the gospel.

We are ready to cheer when someb makes Christianity popular. What be finer than to have millions of peo eagerly crowding into church to hea great preacher? The risk is, thou about the same as that of a merchant puts on a sale. If his store is crow day after day with enthusiastic bu he may discover he is selling things far below cost that he will soon be ba rupt.

IT MAY BE ALL RIGHT to lure people wanting uranium-scented soap. If soap actually cleanses the buyer doe lose. But if the soap has lost its soa ness, you might as well throw it out. very sad if soap-users become so guided as to prefer scent to soapiness

The essential thing is that we who Christian believers must have simp clear convictions about what our faith The faith can be put in a few wor Luther did it in his Catechism. If we clear on our fundamental faith we make good use of all the fervor and p sion to which a great preacher lifts us The Christian faith isn't supposed to dull and colorless. But we must be aw of the risks we run when some man tu on the firehose.

Baptism by fire is wonderful but baptism by a firehose.

—ELSON RUF

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